TRANSACTIONS

OF THE

Bristol and Gloucestershire Archæological Society

FOR

1902.

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Edited by Rev. C. S. TAYLOR, M.A., F.S.A.

VOL. XXV.

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Bristol and Gloucestershire Archæological Society.

PROCEEDINGS

At the Annual Spring Meeting,

At Yatton, Wrington, and Banwell,

Monday, May 26th, 1902.

When a County Archæological Society holds a meeting outside its own district, its members may fairly be called upon to justify their action. And in recent cases we can certainly do this. In 1900 we visited Bath, but Mercia has at least an equal share in ancient Bath with Wessex; at Oxford the centre of interest lay in the remains of the old Benedictine Hall which took its name from Gloucester Abbey, and where the shield of Winchcombe Abbey is yet to be seen; while we went to Monmouth because it was from Gloucester, and under the guidance of the Lords of the Honour of Gloucester, that the South Welsh were conquered. So in visiting Somerset we felt that we were but following in the footsteps of a leader greater than ourselves. On September 16th, 1851, Mr. E. A. Freeman, of Dursley, Gloucestershire, was elected a corresponding member of the Somersetshire Archæological and Natural History Society. Gloucestershire gave Mr. Freeman to Somerset, and a Gloucestershire Society may therefore venture to hope that it will not be unwelcome when it visits churches which were specially dear to Mr. Freeman in order that its members may profit by the work which he did so well. Some of Mr Freeman's best work on ecclesiastical architecture is contained in two articles—"On the Perpendicular Style, as Exhibited in the Churches of Somerset," which appeared in the *Proceedings of the Somersetshire Society* for 1851 and 1852, from which it is only possible to give extracts here. The references to Mr. Freeman's writings are given by the number of the article and the page on which the passage occurs. Another reason why we might rightly visit Somerset lies in the fact that of the two shires which form the district of our Society, one—Bristol—is architecturally a part of Somerset; as Mr. Freeman says: "The architectural march, indeed, extends a good way into Gloucestershire; but Bristol is an integral part of the mother county. Its churches certainly form, in some respects,

a marked class by themselves, but they only differ as the type of Wrington differs from that of Taunton, and must be considered as forming a portion of the same whole."[1] St. Mary Redcliffe "is perhaps the only parish church in England conceived throughout on the cathedral model with the sole and unfortunate exception of the absence of a central tower; and it is one which Somersetshire may claim as its own with the most perfect right. It is throughout an example of Somersetshire Perpendicular, a development on the cathedral type of the style of Wrington and Banwell. And I am by no means sure that we ought not to point to St. Mary Redcliffe as the cradle of the style."[2] We may, however, remark that though now it is quite true that St. Mary Redcliffe wants a central tower, it is equally true that it once possessed one. William Worcestre writes (Dallaway, 64; Nasmith, 191): "Columna principalis quatuor columpnarum, quæ portant turrim competentem coram hostium chori occidentalis ecclesiæ Redcliffe continet 103 bowtells." "Each chief column of the four columns which carry the small tower before the western part of the choir of Redcliffe Church contains 103 mouldings." Archdeacon Norris found the ragged upper part of the walls of this tower under the lead roof. It was no doubt a lantern tower like that which stood in the same position in the ancient Church of St. Thomas the Martyr, Bristol, or like the one which still survives in the Church of St. John the Baptist, Broad Street. But we may learn from contrast as well as from resemblance: "The Perpendicular, even of Gloucestershire, except in some of the southern parts where Bristol influence is at work, is widely different from that of Somerset; the Perpendicular parts of Gloucester Cathedral are clearly not of the same class as Redcliffe and Sherborne; nor does Cirencester present any marked resemblance to the great Somersetshire Parish Churches. Less elaborate buildings, as Dursley, and even Northleach, differ still more widely from Somersetshire churches of the second order. In few of them is the Perpendicular notion so fully carried out; in still fewer do we find the same retention of earlier details."[3]

"The typical Somersetshire Perpendicular Church consists of a lofty and elaborate western tower, standing disengaged from the aisles; a nave and aisles with or without a clerestory, according to circumstances, with very commonly a large southern porch as high as the aisles; a high roofed and comparatively insignificant chancel, containing traces, more or less extensive, of earlier work, but with Perpendicular chapels on either side. Transepts are not uncommon, but cannot be called typical. There is a tendency to polygonal turrets in various positions: west of the aisles as at St. Cuthbert's, Wells; east of the nave, as at Banwell; flanking a west front without towers, as at Crewkerne and Bath Abbey;—pierced and other enriched parapets are common. The roofs are of various kinds, but

[1] I. 37. [2] I. 37. [3] II. 33.

different forms of the coved roof are common here, as in the rest of the West of England and South Wales. The interiors are rich in screens and other kinds of woodwork."[1]

"A Perpendicular church seems to have been very seldom entirely erected from the ground; the chancel at least of the old building is generally retained, and too frequently from its smaller size and inferior architecture, it forms a sad blot on some of the most stately fabrics of all. I may mention Wrington and Yatton, the latter especially." "I suspect that in many cases, where the church was not cruciform, they first erected the tower to the west of the old nave, and afterwards attempted to bring the rest of the church into harmony with it by rebuilding the nave (or what is practically much the same, adding aisles to it), and subjecting the chancel to greater or less modifications in detail."[2] At Yatton, which is a cruciform church, a magnificent nave was added to the west of the tower, and it stands a thing of itself. At Wrington and Banwell a nave was built up between an existing tower and chancel; but while at Wrington the nave is cramped for want of length, at Banwell the work was done with such consummate skill that few would notice that it is later than the tower and chancel walls. The passage in which Mr. Freeman contrasts the naves of Wrington and Banwell is well worth quoting at length:—

"I am inclined, on the whole, to set down the nave and aisles of Banwell as, externally, the most thoroughly beautiful I know among churches of its own kind—that is churches of considerable size, which neither make any approach to cathedral character, nor yet exhibit the common parochial type on the exaggerated scale of Boston or Coventry. The proportions of the aisles and clerestory are absolutely perfect. I have hinted that the Perpendicular clerestories are, if anything, a little too low, and the windows a little too small. Banwell has hit the exact mean; its range of three light windows with pointed arches is most stately. It surpasses both Wrington and Yatton in its proportions, and also in the pinnacles, which divide the bays of the clerestory, instead of merely rising from the parapet. Again, the turrets at the east end of the nave are extremely noble, and as the chancel in its roof and character does not harmonise with the rest, it is a gain that the aisles are not continued beyond the chancel arch, so that we are spared the lean-to roofs abutting against space, as in Wrington and other cases. I also prefer the porch rising to the full height of the aisle, rather than the smaller one at Wrington. The only defect is the important one of masonry, where we miss the fine ashlar of Wrington. On the whole, I have no doubt in assigning Banwell the first place in these respects; but Wrington, even in the body, comes so very near to it, and so infinitely surpasses Banwell and

[1] I. 41. [2] I. 39.

W. Moline, Photo.

NAVE OF BANWELL CHURCH.

every other church of its class in its inimitable tower, that I must, on the whole, assign to it the highest rank among genuine parochial churches in Somerset, and, therefore, in England."[1]

Mr. Freeman classed the Somerset towers in three groups:—(1) The Taunton type, with a staircase turret and pinnacles of equal height. (2) The Bristol type, with a prominent staircase turret crowned with a single large pinnacle. (3) The Wrington type, panelled, with two enormously lofty belfry windows. Yatton tower is an example of the first group. Banwell tower would be classed in the second group; and some people, at any rate, will think that Banwell and its twin daughters of Wells Cathedral at Cheddar and Winscombe are not unworthy to be compared in dignity, though not in elaboration of detail, with the Glastonbury towers of Wrington and St. Stephen's, Bristol.

It has been seen that the Somerset type of Perpendicular architecture extends into South Gloucestershire, and certainly such towers as St. Stephen's and Thornbury, Westerleigh and several of those in Bristol, would be at home in any part of Somerset. Westerleigh stood on a Wells Cathedral estate, and probably marks the northern limit of the Somerset influence.

Internally, "when the roof is low, that is, when there is a clerestory, we generally find exceedingly fine tie-beamed roofs, as at Martock,

[1] II. 17.

Somerton, Wrington. When the roof is high, different forms of the cradle roof occur. This is the local roof of Somersetshire and the West of England in general, and I would impress on the minds of all who are concerned in such matters the necessity of carefully preserving this noble feature, which, in too many so-called restorations, I have found destroyed. Would that the opposite example of Banwell were followed throughout the country. This sort of roof has this advantage, that it can be made of

W. Moline, Photo.

ROOF OF BANWELL CHURCH.

any degree of plainness or richness, and still more that it allows any amount of decoration to be super-added to an originally plain design."[1] "There is an extremely local practice, which looks like an attempt to bring the roof and clerestory into some degree of that connection with each other which the vault alone can completely effect. Both at Wrington and Banwell a trefoil arch is thrown across from the capitals under the roof, the rear-arch of the clerestory window fitting into its upper foil. It has qnite the aspect of an arch traced out for vaulting, yet such could hardly have been its intention. In the aisles of Yatton and the nave of Congresbury we find the arches nearly similarly employed, and the spandrils filled up with panelling, which probably was the intention in the others also, unless indeed a *timber* vault was at any time contemplated."[2]

[1] II. 37. [2] II. 40.

It was found that the three churches visited afforded good illustrations of the points to which attention is drawn by Mr. Freeman. Several members and their friends travelled from Cheltenham, Cirencester, Gloucester, and places still more distant from Bristol; and when they had quitted their trains at Temple Meads they found a string of drags and breaks drawn up, in which, with the Bristol contingent, they were conveyed to Yatton, Wrington, and Banwell, arrangements having been made for visiting the churches in these villages. The party included the following:—Mr. FRANCIS F. FOX (Vice-President), the Rev. C. S. TAYLOR (Hon. Editor), Canon BAZELEY (Hon. General Secretary), Mr. G. M. CURRIE (Hon. Treasurer), Mrs. CURRIE (Cheltenham), Mr. F. J. CULLIS (Gloucester), Mr. E. J. SWANN, Major SELWYN-PAYNE (Cheltenham), Lt.-Col. CARY BATTEN, Mrs. BATTEN, Mr. E. J. TAYLOR, Mrs. TAYLOR, Lt.-Col. J. R. BRAMBLE, Mr. JOHN E. PRITCHARD (Hon. Secretary for Bristol), Miss GARSIDE, Mr. E. SIDNEY HARTLAND (Gloucester), Dr. OSCAR CLARK, Mrs. CLARK (Gloucester), Dr. T. M. CARTER, Mrs. CARTER, Dr. L. M. GRIFFITHS, Dr. H. ORMEROD, Mr. W. MOLINE, Mr. J. HUDSON SMITH, Mrs. WALTER BROWN, Mr. EDWARD A. HARVEY, Mrs. HARVEY, Mr. FRANCIS WERE, Mr. G. H. D. CHILTON, Mr. GUY CHILTON, Mrs. GUY CHILTON, the Rev. A. H. VEASEY (Kemble), the Rev. JAMES DUMAS (Chipping Sodbury), the Rev. S. N. TEBBS, the Rev. A. RICHARDSON, the Rev. D. LEE PITCAIRN, Mrs. PITCAIRN (Monkton Combe), Mr. A. E. SMITH, Miss SMITH (Nailsworth), Mrs. STABLES, Mrs. SORBY, Mr. J. W. S. DIX, Mrs. DIX, Mr. H. DERHAM, Mrs. DERHAM, Mr. C. H. DANCEY (Gloucester), Mr. W. CROOKE, Mr. J. BAKER, Mr. W. S. MOXLEY, Mrs. MARSHALL (Newent), Mr. A. COCKSHOTT (Cheltenham), Mrs. THOMPSON, Miss BAKER, Mrs. H. L. ORMEROD, Miss COOPER, the Rev. A. C. JENNINGS, Miss JENNINGS (King's Stanley), Mr. J. B. C. BURROUGHS, Mr. CLAUDE B. FRY, Miss WHITWILL, Miss ROPER, Mrs. CHILD (Cheltenham), Mrs. GOLDING, Miss WELCH, Mr. T. S. SMITH, Mrs. SMITH, Mr. C. SCEARS, Mrs. SCEARS, Mrs. JEBB (Brockworth), Mr. J. BUSH, Mrs. BUSH, Mr. J. H. COLLETT (Gloucester), and Mr. KENNEDY SKIPTON (Cheltenham).

Apologies for absence were received from the President of the year (the Earl of Gainsborough), the Bishop of Bristol (who was preaching at Penarth), Mr. Henry Prothero (Cheltenham), Surgeon-General Ringer, Dr. Fryer, and others who rarely miss this meeting.

The road from Bristol station passed through Bedminster, and soon after leaving the city Ashton Court was seen on the right; the front was built by Inigo Jones in 1634. Opposite to the "Angel Inn" there was till recently the Calvary of a wayside Cross; it is now in the churchyard. About one-third of a mile beyond the church Yanley Lane comes in from the south; Collinson was able to trace the course of the Wansdike by its side. The long line of Dundry Hill lay to the south, with Maes Knoll at

the eastern extremity and the noble tower of Dundry Church towards the west. After crossing the railway Flax Bourton Church was passed by the roadside; the doorway and chancel arch are Norman. The effective tower of Backwell Church was seen under the hill to the south, and Wraxall Church among woods to the north of the vale. About two miles beyond Backwell the opening of Brockley Coombe, a picturesque ravine, was passed, and about a mile further on Cleeve Coombe and Cleeve Toot, a striking mass of limestone, were seen. The road then turned to the right, and passing through Claverham, near the ruins of Court de Wyck, reached Yatton Church, twelve miles from Bristol. Yatton appears in *Domesday* as an estate of twenty hides belonging to the Bishop of Wells. In the time of the Confessor it had belonged to John the Dane, and there is nothing to show in what way the Bishop had obtained it. It remained among the estates of the See till the reign of Queen Mary, when Bishop Gilbert Bourne was compelled to surrender it to the Crown as part of the price of a number of estates which had been alienated by Bishop Barlow. In 1536 the Bishop's estate at Yatton was worth £62 2s. 7d. There was also a manor of Cliveham, now Claverham, rated at two hides, belonging to the Bishop of Coutances, which also lay in the parish. The Court House of this manor was known as Court de Wyck, after the name of a family who held it from the reign of Henry II. to that of Edward III.; it afterwards

W. Moline, Photo.

YATTON CHURCH FROM SOUTH EAST.

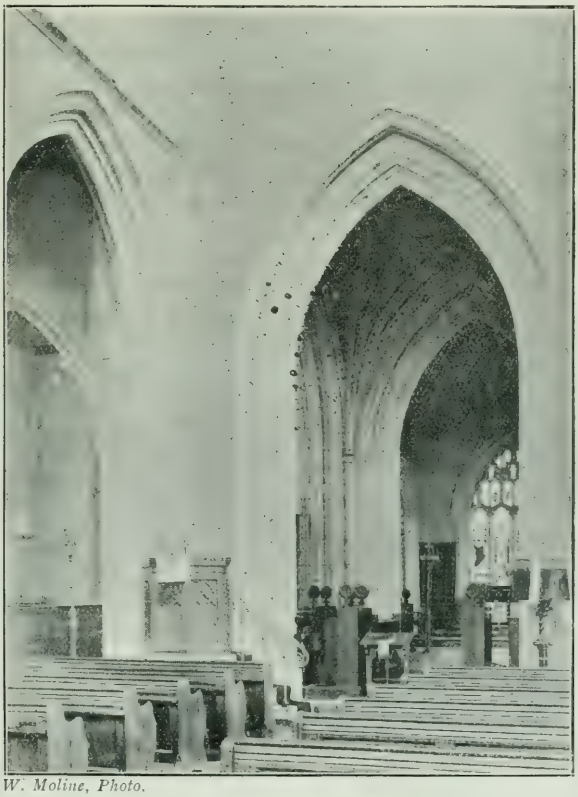
belonged to the families of Chedder and Newton, who have left their mark on the church. The Church of Yatton, with one hide worth twenty shillings, was held of the Bishop in 1086 by Benthelm, and it was given in 1136 by Bishop Robert as the endowment of a Prebend in the Church of Wells. It was rented from the Abbot and Convent of St. Augustine's, Bristol, the lessees in 1236, for 45 marks, and it was in 1536 the most valuable of all the Wells Prebends, being worth no less than £42. A Vicarage was appointed by Bishop Drokensford in 1327.

The Parish Church of St. Mary the Virgin, Yatton, is an excellent example of a Somerset Cross Church, having both the strength and weakness of the type—its weakness in the lowness of the tower arches and the relative insignificance of the chancel, its strength in the dignity and beauty of the nave. Though there was a church in Yatton before the Norman Conquest, nothing can now be seen that is earlier than the Decorated

W. Moline, Photo.

TURRET AND WINDOWS OF NEWTON CHAPEL.

period. It will be seen at once from the exterior that the work is of two different dates: the earlier portion, including the chancel, transepts, and central tower, being built of rough stone; the later work, consisting of the nave, with its south porch, the Newton Chapel to the east of the north transept, and the spire, being executed in fine ashlar. In 1860 Mr. Freeman "pointed out the gradual way in which the church had been rebuilt. A Decorated window in the south transept shows that a Cross Church of the earlier Somersetshire type preceded the present one. The chancel, which is Early Perpendicular, was first rebuilt, then the central tower,



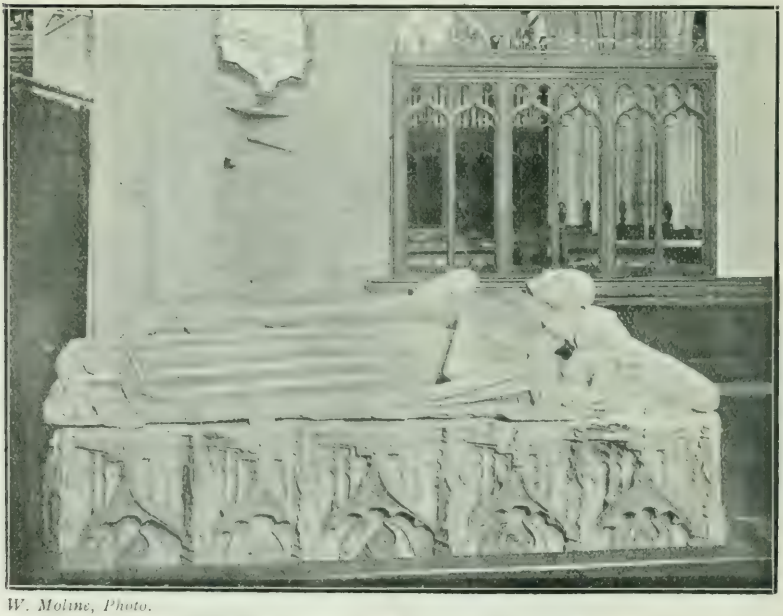
W. Moline, Photo.

CHANCEL ARCH AND FOOT OF OLD BUTTRESS.

and the transepts remodelled, probably without departing from the scale of the older church. But on reaching the nave the ideas of the builders enlarged, and the present magnificent nave was added on a scale quite disproportioned to the eastern part."[1] And if Mr. Freeman had added:

[1] *Somersetshire Society's Proceedings*, Vol. x., p. 31.

"Then, finding how much the nave had dwarfed the central tower, they set the spire on the summit in order to give additional height," he would probably have told the whole story. There is no evidence to show whether the spire was ever completed. On entering the churchyard the beautiful turret at the angle of the Newton Chapel should be noticed. The dignified simplicity of the west front, usually the weak part of a Cross Church with no western towers, is worthy of careful study. The nave is flanked by hexagonal turrets with small spires, while at the angles of the aisles are also small turrets with pinnacles. There is, of course, a large west window with a fine doorway below it; and above it, in the gable, a Figure, crowned and seated, holding between His knees a crucifix. A similar subject may be seen in the ancient glass in the east window of Compton Bishop Church; it is intended, no doubt, to represent the Holy Trinity. Mr. Freeman ranks the west fronts at Crewkerne and Yatton as the finest in Somerset. Opposite the south porch is a noble six-stepped Calvary of a Churchyard Cross. It is octagonal, each face of the lowest steps measuring 8 ft. 7 in., the height of the top step above the ground being 7 ft. 1 in. (Aylburton Cross is set on a square Calvary, with sides of 14 ft. 2 in., and is 6 ft. 10 in. above the ground.) This cross was set up in 1499, and cost £18.



W. Moline, Photo.

NEWTON TOMB IN NORTH TRANSEPT.

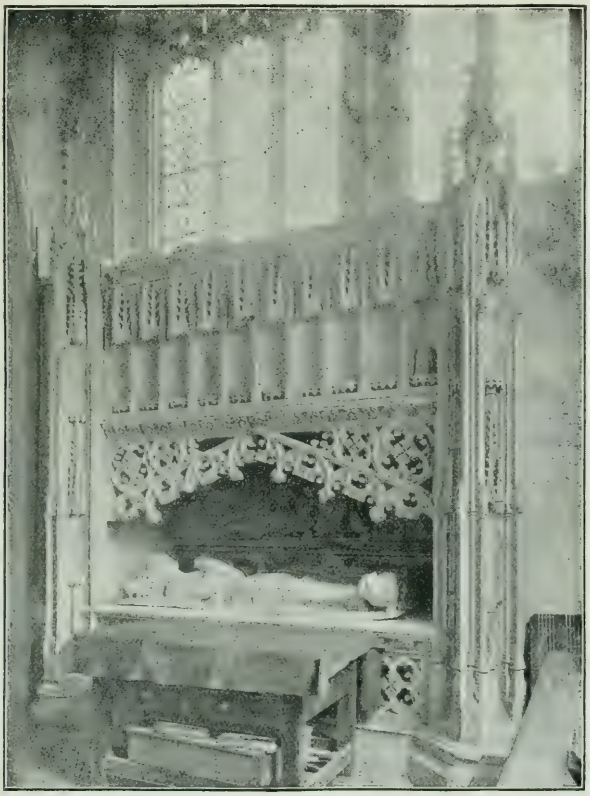
Careful attention was paid to the delicate carving on the face of the south porch. On the parapet is a shield bearing "three lozenges in fess, impaling a chevron between three escallops," which in this neighbourhood would generally mean a Montague and Chedder or Farway marriage, but no such alliance can be traced. The nave is a grand example of a Somerset Perpendicular nave, with five arches on each side and a string course above them, tall clerestory windows, and a high coved roof above all. The pillars are of the common local type, a hollowed lozenge with attached shafts. As at Wrington, though not at Banwell, the innermost shaft is carried right up between the windows to form a support for the roof. At the west end of the south aisle is seen a door opening into a stairway, by which access is obtained through staircases in the western turrets to the lead roof. There is a passage along the window-sill, as at Bristol Cathedral. The wall-panelling in the aisles should be noted; it is found also in the naves of Wrington and Banwell. Looking eastward, it was seen that the former church possessed a nave and a south aisle; there was clearly no north aisle, for the buttress can be seen at the north-west corner of the tower, while the arch from the south aisle to the transept remains. Though the tower arches are low, they are very beautiful, with the mouldings running continuously from the pavement to the crown. The window above the arch stood outside the roof of the old nave. The mouldings on the face of the tower below the spring of the present arches mark the height of the rood-loft, access to which was obtained from the north transept. Passing into the north transept, we found the very beautiful marble altar-tomb of Sir Richard Newton, serjeant and judge, represented in his red gown, with the serjeant's coif on his head and a wallet by his side; his head rests on a garb or wheatsheaf—the Newton crest. His lady has the horned head-dress of this time before it became enlarged. In two recesses under the north window are two figures, male and female, dating from the first quarter of the thirteenth century, possibly representing members of the De Wyck family. To the east of the north transept is the very beautiful Newton Chapel, probably built during the lifetime of Sir John Newton, who died in 1487. A canopied tomb in memory of him and his wife, Isabel de Cheddre, stands against the north wall, with a representation of the Annunciation above the figures. The windows resemble those in the chain-gate at Wells, built shortly after 1465. There is an elaborate piscina on the south of the site of the altar. There is little to attract attention in the Early Perpendicular chancel and the Decorated south transept, though they are both good of their kind. The tower, with its chancel and transepts, gives the impression that there must have been an Early Cruciform church, which impressed its shape on the buildings which followed upon it.

Yatton was reached about half-past eleven, and on arrival the members

proceeded to the fine old Parish Church, where they were received by the Vicar, the Rev. F. A. Mather, formerly Vicar of Minchinhampton. After prayer, the visitors were welcomed by the Vicar, who said it gave him great pleasure to welcome the members of the Society. He was only a recent comer, having been there but a few weeks, and he was therefore in the position rather of a learner. He understood that Colonel Bramble would explain to them the chief features in the church. There was a beautiful old cope on view, and also the churchwardens' accounts, which might prove interesting to some of them.

Colonel BRAMBLE said the church that they were in was an exceedingly good characteristic Somersetshire church of a comparatively early date. The original church was 14th century, and it was probable that there was a still earlier building. The Somersetshire churches were of two types usually. One of them, the older, consisted of the cross church, of a chancel, nave, transepts, and a tower rising in the centre. That was the old English type, such as they had there. They could see traces of the original roof, and there was then apparently no north aisle, because they noticed that the buttress of the tower was hacked back, that being no doubt done when the aisle was added. He was of opinion that the aisle was added before the nave was rebuilt. The church then would have been very small, so that in the 15th century they pulled down the nave and aisles—if there were any standing—and they constructed that fine nave, with its aisles, and it was two bays longer than the original church. He drew attention to the beautiful panel roof, and said one of the great peculiarities in the roof, which they only found in a very few churches round there, was that the trefoil panel had been carried down over the windows. One could hardly suppose that it was really meant for that church, and it might have been bought second-hand, as the centre of the panel rarely corresponded with the arch of the windows. When they looked at that church it reminded them of the boy who had the three blades to his knife replaced one after another, and finally had a new handle made, the church having been so restored and altered that they had great difficulty in telling what was new and what was old. The west window had been rebuilt. He recollected when it had a double mullion at the centre, but that was gone. He also recollected when the chancel was level with the ground, though he believed it had been rebuilt entirely with the same stone, and the same tracery used. Though rebuilt, so much of the spire as they had, that spire, he believed, was never higher than it was now. Structurally it was an impossibility that such a structure would take a spire, but probably it was an afterthought when they rebuilt the nave and found the tower was considerably dwarfed. In the 15th or 16th century a pretty chantry chapel was built in the angle between the north transept and the chancel, and it contained some interesting monuments.

There was one crux for antiquaries, and that was to decide to whom the chapel was dedicated. In all the parish books it was constantly spoken of as the Chapel of St. James, yet in the wills of the Newton family, who were buried there, it was alluded to as "the new chapel of St. John the Evangelist, within the parish church of Yatton." It must have been this chapel which was alluded to, though it was true there was another chapel built outside in the churchyard; but that was pulled down with the suppression of chantries. He had formed a theory, which was, of course, wrong, that there was a dispute between the Newton family and the



W. Moline, Photo.

NEWTON CANOPIED TOMB.

parishioners, the former wishing to call it after the patron saint of the family, while the latter preferred it to be known as the Chapel of St. James. There were several altars in the church, in addition to the St. James or St. John. Little traces of these remained, for many of the

alterations were carried out at a time when the architect sacrificed everything for architectural beauty, often taking all historical interest out of the building.

Mr. T. G. SIMMONDS supplemented Colonel Bramble's remarks by drawing attention to the collar of SSS on Judge Newton's effigy, and to the founder's tombs in the De Wyke Chapel; also to the crowned figure of the Blessed Virgin Mary in the Annunciation at the back of the Newton tomb in the Newton Chapel. Mr. Simmonds also offered to the company copies of a list of vicars of Yatton from the earliest times, compiled by the former vicar, the Rev. John Harrison.

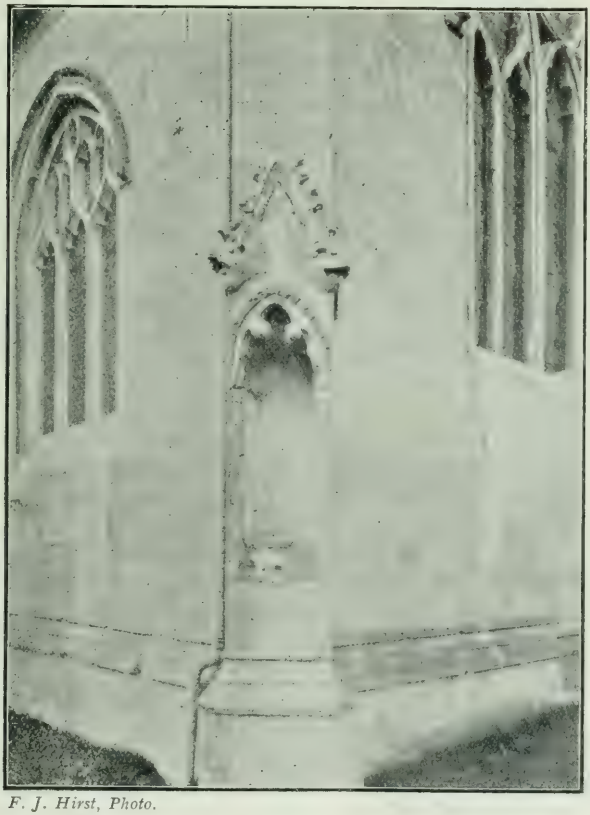
Leaving the church, the party repaired for lunch to the Railway Hotel,

F. J. Hurst, Photo.

WRINGTON CHURCH FROM SOUTH EAST.

and then returning through the village of Yatton they passed to the south of Cadbury Hill, where there is a small camp (there are three Cadbury camps in Somerset), and continued under the high ground to Wrington, obtaining on the way a really fine view of the western extremity of Mendip. It extended over about fourteen miles, from Black Down, the highest point of Mendip on the east, by Wavering Down and Crook's Peak to the clump of firs on Bleadon Hill, and then to Brean Down, south of Weston. The spire seen to the south soon after leaving Yatton, is that of Congresbury Church, one of the best of the Somerset spires.

Wrington first appeared in a charter purporting to be granted in 904, which is, however, identical down to the name of the estate granted with a Mercian Charter of 903, by which King Edward, Ealdorman Æthelred, and Æthelflæd, Lady of the Mercians, granted land at Prince's Risborough,



F. J. Hirst, Photo.

NICHE IN SOUTH EAST BUTTRESS OF CHANCEL.

in Buckinghamshire. Wrington is described as an estate of twenty cassates, and this new charter is said to have been given to Ethelfrith "dux" in place of one which had been burned. A confirmation is added by King Edred; and there is a further statement that "dux" Athelstan, son of Ethelred, became a monk, and gave the estate to Glastonbury Abbey, and that the grant was confirmed by King Athelstan. Wrington appears in *Domesday* as a possession of the Abbey, rated at 20 hides, and worth £33. It remained with the Church till the Dissolution, when it was valued at £138 14s. 11½d. It was granted to Sir William Capel, by whose descendant, the Earl of Essex, it was sold in 1726 to William Pulteney, Esq., afterwards Earl of Bath; and on the death of the Countess of Bath, in 1808, it passed by will to the Earl of Darlington, afterwards Marquis of Cleveland; finally, on the death of the last Duke of Cleveland, this noble estate was dismembered and sold in fragments. John Locke was born in a cottage close to the north gate, leading into the churchyard, and Mrs. Hannah More lived at Barley Wood, about a mile east from the church.

But the glory of Wrington lies in the stately tower of All Saints' Church. Mr. Freeman thus describes towers of the Wrington type:—"The staircase-turret, as any important æsthetical feature, is entirely dispensed with, being only carried up a little way above the roof of the church, and then finished off under the belfry stage. The whole portion of the tower above the church is thrown into one vast stage, panelled with two enormously lofty windows transomed at proper distances, and with such portions as are necessary pierced for light and sound. This stage is recessed between two flat square turrets or large pilasters, against which the buttresses are finished with their pilasters just below the parapet. The pilasters are carried up and crowned with spires, forming four magnificent pinnacles to the whole tower, and rising as the natural finish of the pinnacles below. This glorious idea, which I have no hesitation in ranking among the very highest achievements of architectural genius, I have as yet seen completely realised in two cases only, Wrington and St. Cuthbert's at Wells. Of these two I think Wrington may fairly claim the first place, and is therefore probably entitled to the designation of the finest square western tower, not designed for a spire or lantern, in all England, and therefore possibly in the whole world."[1] It is said that the proportions of the Victoria Tower at Westminster were taken from those of Wrington.

Structurally, the church pertains to the tower rather than the tower to the church, and so regarded the church is not so inadequate as it is often represented to be. Still, even externally, the expedient of extending the aisles along the sides of the chancel in order to gain apparent length

[1] I. 54.

F. J. Hirst, Photo.

WEST WINDOW, SHEWING LINE OF THE OLD ROOF ON THE TOWER.

for the nave is not successful, and the blank walls facing the roof of the chancel are ugly. The view from the south-east, however, gives a very beautiful grouping of the church and tower. With regard to details, the niches in the angle-buttresses of the chancel should be noticed; there seems also to have been another under the east window. The buttress which flanks the rood-stairway on the north side of the church divides above into a triple buttress, surmounted by miniature crockets. On the gable of the nave is a curiously wrought bell-cote. Internally the history of the church is easily read. The oldest part is the Decorated chancel; next in date came the tower, and then—as at Banwell—the nave was built up between the two. The line of the old roof can be seen on the east face of the tower wall; the panelling of the tower arch should be noticed, and also the fan-tracery of the vault. The shortness of the nave

is very apparent, but its height, with its clustered pillars and foliated capitals, the shafts rising, as at Yatton, only across a more elaborate string course to bear between the clerestory windows, the angels which carry the supports of the fine tie-beam roof, give it a dignity and beauty which are very striking. Trefoil mouldings are traced between the windows of the clerestory; they occur also at Banwell, where the spaces are panelled. The screen, which runs across nave and aisles, is plain, and has been much repaired; angels by the chancel arch mark the position of the rood-loft, as at Yatton.

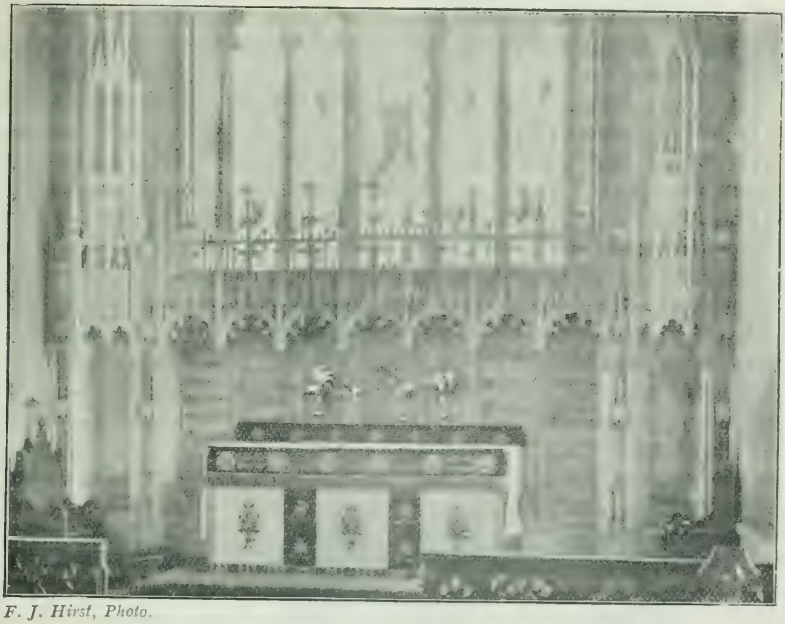
The Rev. G. M. ASHDOWN (rector) welcomed the party, and gave some particulars respecting the edifice. He said the reredos was modern, and local tradition had it that it was designed by Barry, who came down to Wrington in order to take the measurements of the tower, in order to use them for the Victoria tower when he was building the Houses of Parliament. The work was carried out by a local tradesman named White, the design being taken from a screen in Lichfield Cathedral. The reredos gave him (the rector) the idea of something brought from a stately place, and put into a parish church. The chancel screen, which was very beautiful, had nearly been swept away in the restoration of 1858, but it was rescued by the then rector, the Rev. John Vane, Chaplain to the Queen, who came in haste from Burrington and stopped its removal after the committee had decided it should be done away with.

At the conclusion of the rector's remarks, the party proceeded to inspect the interior. A folio black letter Bible, formerly used at the services, had the title page and last leaves missing, it being supposed that they were abstracted long ago by a collector. The date of the volume is 1617. A breeches Bible of 1633 appeared to be perfect. The earliest church register dates from 1538. Several of the old books are fastened with chains. There is a monument to Hannah More, and in the south porch are arranged mural tablets, which were taken down from different parts of the church at the time it was restored. Among these is the memorial to the Rev. William Leeves, a rector, who composed the setting to "Auld Robin Gray."

Wandering about the churchyard, the party found the chief object of interest to be the large flat stone inside an iron railing, which records the names of Hannah More and her four sisters, the grave being near that of Mr. William Henry Harford, of Barley Wood, grandfather of the Duchess of Beaufort. Some curiosity was expressed respecting the cottage in which John Locke, the philosopher, was born. It stood close to the north gate leading into the churchyard, but was allowed to fall into decay, and at length disappeared, a stone marking where it stood, though we are informed the date of Locke's birth as stated there is incorrect.

On resuming the journey, Dolebury Camp, with its great rampart of

loose limestone blocks in some places 30 feet high, was seen in front; and two miles east of it was Beacon Batch on Black Down, the highest point of Mendip, 1,068 feet above the sea. From this point more than 140 fires were seen on the Jubilee night of 1897. Dolebury is a British camp, about 540 yards long by 220 yards wide, enclosing about 20 acres; a square camp, probably Roman, lies within the enclosure. After passing it, Churchill Church was seen on the right; this was formerly a chapel of Banwell, and resembles its mother church. Soon after passing under



F. J. Hirst, Photo.

ALTAR PIECE, WRINGTON CHURCH.

the Cheddar Valley railway, Towerhead Farm was seen on the left In an orchard just before reaching it is the site of a house built by Bishop Godwyn, about 1594, in place of the Manor House at Banwell, which had been dismantled at the Reformation. The Bishop's arms, with the canting motto, "Godwyn, wyn God, wyn all," are built into the modern house. Banwell is about half-a-mile further on.

The first certain mention made of Banwell appears in Asser's account of King Alfred. He relates that on a Christmas morning about 885 the King gave to him two monasteries—one at Banwell, the other at Amesbury or Congresbury,—and also a very precious silk "pallium" and as much incense as a strong man could carry, no doubt for use in the service of the

Church. It is likely, however, that the estate given by Cuthred, King of the West Saxons, to Winchester Cathedral about 750, which now appears as Banewada, was really Banwell. Probably King Alfred only had a life interest in Banwell, for in 904 the Bishop and Monks of Winchester gave it to King Edward as part of the price of the freedom of their estate at Taunton from Royal rights, and he exchanged it with the brethren and sisters of Cheddar Minster for land at Carhampton. Cheddar Minster was secularised before 941, and nothing more is heard of Banwell till Cnut gave it to Duduc before his consecration to the See of Wells in 1033. Duduc died in 1060, before formally giving the estate to the See, and Harold, Earl of the West Saxons, took possession of it. At last, at

W. Moline, Photo.

BANWELL TOWER.

Pentecost, 1068, on the occasion of the Coronation of Queen Matilda, William the Conqueror gave Banwell to St. Andrew the Apostle and the

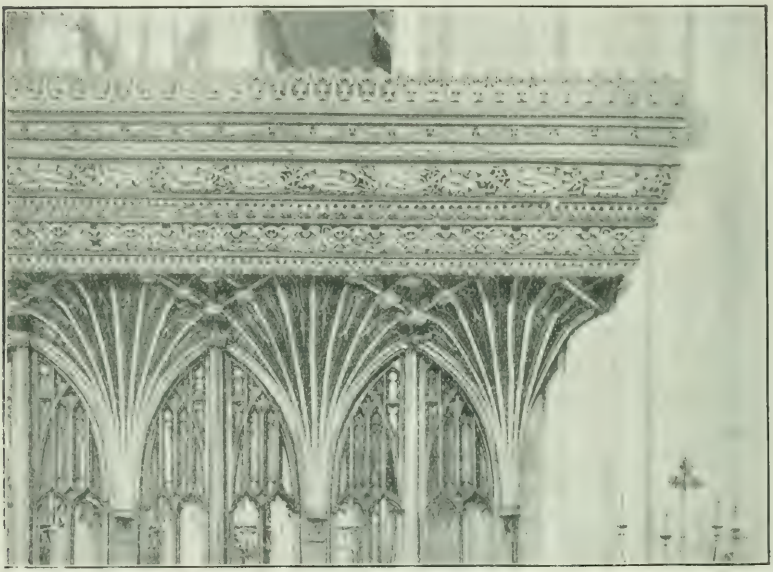
Bishopric of Wells, and it has belonged to the See ever since, except for the interval between the date of the surrender of the estate in 1547 by Bishop Barlow to the Duke of Somerset, and its restoration by Queen Mary to Bishop Gilbert Bourne on April 23rd, 1556. The Bishops had a manor-house just to the east of the church for at least 250 years, it was disused after the surrender of the estate by Bishop Barlow, and the house at Towerhead took its place.

The Church of St. Andrew is so closely shut in that it is difficult to obtain a good distant view: it can be best seen from the Vicarage lawn on the south of the churchyard. Externally it will be seen that the walls of the chancel have been raised from the height of the top of the windows, and the east window has been shortened at the foot, no doubt when the altar-piece was inserted. The tower is a good example of Mr. Freeman's second group of towers; it is 100 feet in height; the large size of the stones should be noticed. On the western face is a representation of the Annunciation; the northern lily pot was inserted between 1805 and 1825. It will be seen that the south wall of the clerestory is built against the side of one of the tower buttresses; the meaning of this arrangement is seen within the church. The floor and window in the south porch were inserted between 1805 and 1825; a picture of the church in the vestry, dated 1805, shews the porch without the window, and the tower without the northern lily pot. Above the church door is a niche for a figure, and no doubt the staircase led to a gallery in front of the figure. On the right of the doorway is the arch of the Holy Water Stoup.

Within it is not difficult to trace the growth of the church. The oldest portions are the font and the north wall of the nave. The height of the old north wall can be seen on a level with the sill of the clerestory window where the wall joins the tower, and the line of the old roof can be traced on the face of the tower; the presence of the buttress on the south side shows that the former nave possessed only a north aisle. The figure of St Andrew above the tower arch holding his characteristic cross in his right hand, and his net in the left, stood outside the old roof. The font is of late Norman date, or early in the succeeding period; the bowl was originally smooth, the lily leaves are taken from those in the Virgin's lily pot on the tower, and the quatrefoils resemble those on the pulpit. The bases of the old pillars on the north side of the nave can still be seen, and the foot of the pillar to which the pulpit is attached was certainly carved out of the old pillar. The stone stair of the pulpit is modern. The pulpit resembles those at Compton Bishop, Hutton, Worle, and Kew Stoke in this neighbourhood; the foliage is like that on Bishop Bubwith's chantry in Wells Cathedral, he died in 1424. It was probably about that time that the south wall of the nave was built, the clerestory was added on the north side, and the beautiful cradle roof was set over all. t a

somewhat later date perhaps the walls of the chancel were raised, and the height of the chancel arch was increased; it will be seen that the capitals are set on the curve of the arch.

The screen[1] is historically very valuable because its date can be



W. Moline, Photo.

DETAILS OF SCREEN, BANWELL.

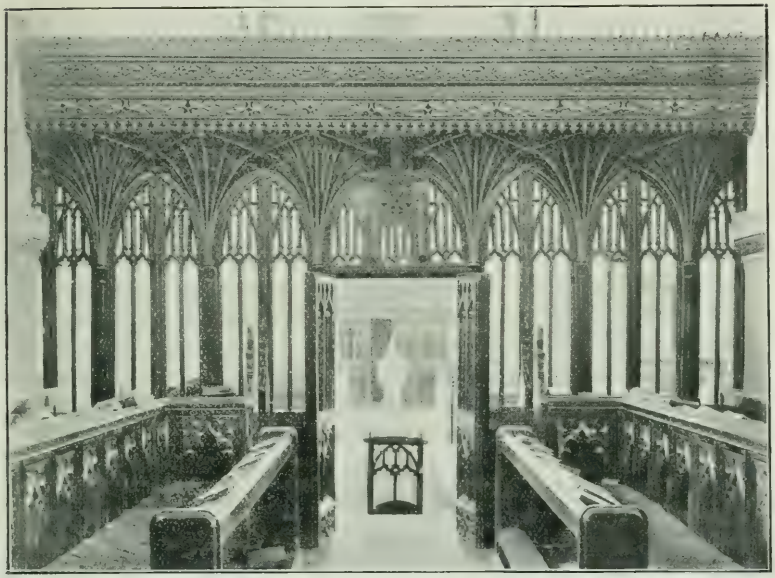
exactly fixed; the following payments occurred in a book of wardens' accounts which has been unhappily lost in quite recent times:—

		£	s.	d.
1521.	For a paper to draw a draft of the Rode-loft		0	4
	For the making of the Endentur and the Oblygacyon for the Kervar		1	8
	To John Sheppard of Walfarshill	18	0	0
1522.	To the Kervar at Willya Jervys house	23	0	0
	For Brede and Ale for men to take down the rodelofte		0	9
	For making of the scaffet (scaffold) to the Kerver's men, for to peynte the Hy Cross		1	4
1525.	To Robt. Hoptyn for gylting in the Rode lofte, and for steyning of the clothe afore the Rode lofte ...	5	0	0

The holes for the insertion of the rood beam were to be seen in the sides of the arch till the beginning of the last century. The angel above

[1] Figured in the *Transactions*, Vol. xxiii., 89.

the chancel arch probably held a chain to support the "Hy Cross" or Crucifix which stood on the rood beam. Robert Hoptyn's colouring probably remained till 1805, when the screen was again decorated in accordance with the original colouring; it was repaired and decorated as we now see it about 1865. The entrance to the rood-loft is in the north



W. Moline, Photo.

SCREEN FROM THE CHANCEL, BANWELL.

aisle, and staircases in the turrets give access to the lead roofs. A hagioscope from the south aisle was blocked up about 1865. The altar-piece was erected in 1828, and the altar (not a table) dates from the same period. Passing to the vestry, the ancient door with its clenched nails, and the panelled ceiling should be noticed; the old Flemish glass was inserted about half a century ago. The east window represents the marriage of Tobias and Sara, and their return to Tobit. In the north window the subjects are: Tobit's almsgiving and blindness; the conversion of St. Paul, and the woman taken in adultery; Manoah's sacrifice, and a figure, possibly Moses.

Of the vicars whose portraits are in the vestry, Dr. Samuel Lee began life as a carpenter near Shrewsbury, and became Professor of Hebrew at Cambridge. The Rev. W. H. Turner was a son of the Rev. Joseph Turner to whose care William Pitt was committed by the Earl of Chatham when he went to Cambridge in 1773. He died in 1896. There is a very fine

brass in memory of John Martock. He is vested in cassock, alb, cope and almuce, and at his feet is the following inscription: "Here lyeth buryed the body of Master John Martok, physician, which decessyed the xxxi day of August, mdiii, on whose soul Almighty Jesu have mercy. Amen." He was prebendary and succentor of Wells Cathedral, and he gave the great brass lectern in Merton College Chapel at Oxford. He was no doubt physician to Bishop Oliver King, who built the west front of Bath Abbey, and who died at the Manor House at Banwell on August 29, 1503.

The only ancient glass in the church is a series of figures in the east window of the aisles. The pre-Reformation benches in the nave are still in sound condition; the ledges are kneelers, not book-boards; the western bench on the south side has not been covered. The front of the west gallery was originally part of a pew set up by Bishop Godwyn about 1590; the vaulting of the tower should be noticed. The font cover dates from 1621; a holy table, lectern, and credence of the same date are in the room over the porch, and the sounding board is still in the village.

Banwell Camp stands on the hill above Towerhead, and is well worth a visit, if only for the sake of the beautiful view which may be obtained from thence. It is about 500 yards long, by 280 wide, and contains about twenty acres. The entrenchment follows the form of the hill; it is now about three feet above the surface within, and from seven to ten feet above the ditch. At the highest point are remains of a building; a summer-house was erected here about a century ago, but it is possible that it occupied the site of an ancient watch-tower. The soil of the camp is full

W. Moore, Photo.

ARROW HEADS FROM BANWELL CAMP.
(In Mr. Pritchard's Collection.)

of flint-flakes, and some really good weapons have been found here by Mr. Pritchard. Their abundance shows that the camp must have been the abode of a large population for a considerable period; and as they are of the usual Neolithic type, the settlement must date from the very early times. The nearest points at which flints are found *in situ* is near Maiden Bradley, and as the ancient trackway which ran along the top of Mendip from Uphill to Old Sarum passes about 300 yards south of the camp and through Maiden Bradley, it is probable that this ancient way was in use even in Neolithic times.

About one-third of a mile west of the camp is a curious earthwork, consisting of a mound in the form of a cross; the northern, eastern, and southern arms being about 60 feet long, the western arm having a length of 72 feet, each arm being about 12 feet wide and 2 feet high. It is surrounded by a mound, which seems to have been thrown up to protect the cross. The purpose of this structure is uncertain; it is supposed by some writers to be a Roman boundary mark.

From Wrington to Banwell the journey was only some half-dozen miles, and a score or so of the party elected to make an early start, so as to make a detour to view Banwell Camp, Mr. Pritchard acting as guide. At Banwell all the visitors were entertained by the Rev. C. S. Taylor at afternoon tea, which, by permission of Mr. E. R. Bevan and the Hon. Mrs. Bevan, was laid in the Abbey grounds. Then came the visit to the stately Church of St. Andrew, of which the Rev. C. S. Taylor is Vicar, and he gave an account of its history and chief features.

On the proposition of Mr. F. F. Fox, a hearty vote of thanks was passed to the Rev. C. S. Taylor for his address.

The archæologists had now inspected all the places in their day's scheme, and were enabled to appreciate the return journey, which, as it was a glorious evening, provided an agreeable finish to what had proved a most successful excursion.

The party made the return journey *viâ* Sandford, Congresbury, and Rhodyate Hill, arriving in Bristol about half-past seven. As the weather was perfect, the arrangements admirable, and time was kept to a minute throughout the day, the excursion was a most enjoyable one; and the members who took part in it were deeply indebted to Mr. J. E. Pritchard, the Hon. Secretary for Bristol, for the care and pains which he had bestowed on their behalf.

The thanks of the members are also due to Mr. W. Moline for his kindness in taking the views of Yatton and Banwell Churches, and to Mr. F. J. Hirst for the views of Wrington; and grateful acknowledgment must likewise be given of the free use which has been made of the notices of the three churches which are contained in the *Proceedings* of the Somersetshire Archæological and Natural History Society.

Bristol and Gloucestershire Archæological Society.

PROCEEDINGS

At the Annual Summer Meeting at Tewkesbury,

July 8th, 9th, and 10th, 1902.

The Summer Meeting proved to be one of the most pleasant and instructive gatherings ever held under the auspices of the Society. Practically a new generation of archæologists has taken the place of that which composed the Society when it last visited Tewkesbury, in 1885, which fact rendered a visit to the neighbourhood of even greater interest than might otherwise have been the case. The members testified to the fact that much of the pleasure and success of their visit was due to the excellent arrangements made by the local committee and the hospitality so kindly extended them. Mr. Cecil C. Moore has been an untiring local secretary, and he has been supported by a strong committee, with Rev. O. P. Wardell-Yerburgh (Vicar of Tewkesbury Abbey) as its chairman, composed as follows:—Revs. Canon Bazeley, Canon Coventry, W. Davies, E. R. Dowdeswell, R. Duke, Canon Gell (Ripple), W. W. Hoyland (Twyning), D. G. Lysons (Deerhurst), W. Townson, C. Walters (Forthampton), Col. Selwyn-Payne, Col. Drysdale, Mrs. Malleson, Miss Malleson, Mrs. Mercier, Messrs. A. Baker, W. G. Bannister, G. C. Bayliss, A. W. Boyce, F. J. Brown, C. R. Covey, W. Darbyshire, W. J. Gardner, F. W. Godfrey, F. W. Godfrey, jun., H. Godfrey, W. H. Hayward, H. King, F. W. Moore, N. G. Moore, T. W. Moore, W. North, J. E. Priestlay, G. S. Railton, G. Rice, W. Ridler, G. Watson, and W. H. Watts.

Amongst the work suggested for and undertaken by the local committee was the collection of a museum of local antiquities, this department being placed in the capable and energetic hands of Mr. F. W. Godfrey, jun., Mr. B. C. Gray, and Mr. W. Ridler, whilst Mr. G. H. Yarnall ably assisted. It has long been the dream of more than one gentleman interested in the antiquities of Tewkesbury that a town's museum should be organised, as such an institution would not only be a source of interesting instruction to the inhabitants of the town, but a great attraction to visitors. That there is abundant room for such an institution was

shown by the great interest manifested in the small collection of antiquities displayed during the visit of the Society.

The following is a list of the objects included in the collection:—

Lent by Rev. E. R. Dowdeswell: Illuminated MS.; XV. Century Latin Bible (1511); XIV. Century bronze crucifix; *Tewkesbury Twattle* (a collection of ballads printed and published at Tewkesbury).

Lent by Rev. O. P. Wardell-Yerburgh: Fragment of wood from coffin of J. Coats, Abbot of Tewkesbury; hair from head of Lady Warwick (died 1439), whose coffin was opened in 1875; churchwardens' books and feofee book, dating from first year of Elizabeth.

Lent by Mr. A. Baker: Collection of loose prints of Tewkesbury Abbey; old deeds relating to the Borough of Tewkesbury; reprint of *Domesday Book for Worcestershire*; copy of the *Weekly Worcester Journal*, August, 1737; print of north-west view of Abbey, 1837; King James Bible, 1611.

Lent by Mr. E. Moore: Sermon by J. Geree, Vicar of Tewkesbury, 1641; books, containing manuscripts relating to Tewkesbury; plates, etc.; "Indictment against W. Barnard for having sworn one profane curse"; receipts; ringers' fees for victories obtained in the Peninsular and Waterloo Campaigns.

Lent by Mr. F. W. Godfrey: Plaster casts of 11 great central bosses from the nave, 18 side bosses from nave, angels playing upon various instruments, and one foliated boss of St Edmund the Martyr being shot by Danes, taken from Tewkesbury Abbey; cannon balls found in vicinity of Tewkesbury; Countess of Warwick's hair; copy of rubbing from Countess Warwick's gravestone; fragment of winding-sheet from tomb of Abbot Cheltenham (died 1509); Parker's engraving of Kneeling Knight in Trinity Chapel (1798); books of plates, etc.; copy of *Jordon's Intelligencer*, 1643.

Lent by Mr. W. G. Bannister: Photos. from *Isham's Register*.

Lent by Mr. W. H. Watts: Mould for plaster ceiling, "Mermaid," early 18th century; old locks, keys, and hinges from Tewkesbury houses; king and queen gingerbread moulds.

Lent by Mr. H. W. Brown: A fine urn of very early date, dug up at Abbey Lawn, 1873; deed giving Freedom of the City of Gloucester to Viscount Nelson of the Nile (July 30th, 1802),

Lent by Mr. W. Ridler: Horseshoe from battlefield.

Lent by Mr. W. J. Gardner: Early copies of *Gloucester Journal*, published by Raikes, father of Robert Raikes, the founder of Sunday Schools, and his illustrious son.

Lent by Mr. G. C. Gardner: Shackles and gyves used in Old Bell Tower, then a prison; also ancient constable's baton.

Lent by Mr. Moody: Pestle and mortar, inscribed 1606, with inscription: "BEAT TH GOOD SPICES WEL."

Lent by Mr. C. Boroughs: Double Prayer Book (1620).

Lent by Mr. Coates: Some excellent models of Tewkesbury Abbey, Despenser Tomb, and Bell Hotel.

Lent by Mr. B. C. Gray: Coins, Roman and of later date, found in local excavations; vase, dug up in Trinity Walk; remains of Roman glass vessel, found 4 ft. under surface of Gloucester Road; keys and seal, found in Mill Pit, &c.

Lent by Mr. C. Hayward: Roman vase, found in Tolzey Lane, Tewkesbury.

The members of the Society, upon arriving in the town, were officially received in the Assembly Rooms by the Mayor and Corporation, the Mayor (Mr. T. W. Moore), attired in his chain and scarlet robe of office, being attended by the mace-bearers and the members and officials of the Corporation, robed. There were present: Aldermen A. Baker, J. G. Coleman, Councillors L. Jones, W. Jackson, W. T. Boughton, W. J. Gardner, G. P. Howell, G. M. Rice, H. Godfrey, H. King, and C. C. Moore, with the Town Clerk (Mr. H. A. Badham), Borough Surveyor (Mr. W. Ridler), Borough Treasurer (Mr. G. Watson), Rate Collector (Mr. A. Roberts).

The MAYOR said it was his pleasure on behalf of the Corporation and inhabitants to cordially welcome the members of the Bristol and Gloucestershire Archæological Society to the royal and ancient borough of Tewkesbury. They were very much pleased that the Society should have selected Tewkesbury for their annual summer meeting, and felt sure they would not regret their choice, as the ancient borough and its neighbourhood was so full of historic associations and antiquarian interest that it should be a very pleasant object of study to the members of the Society—a Society which had performed, and is still performing, a duty so interesting and so important to the students of archæology in the county. As they were all aware there was an ancient Abbey, the beauty and stateliness of which, with its massive grandeur of Norman work, he ventured to say could not be surpassed in any part of his Majesty's dominions. They were, all of them, justly proud of their old Abbey, which was purchased by the Corporation of the borough from King Henry VIII. about the year 1540, thereby preserving one of the most magnificent buildings and historic monuments in the kingdom. The town also possessed several very quaint old timber houses, the result of ancient building enterprise, preserved in their ancient loveliness and unspoiled by modern vandalism, including many interesting examples of English domestic architecture of the time of Queen Elizabeth, and others of earlier date—notably the two 13th century houses near the Cross, with fine old traceried windows, and the adjoining house known now as the Berkeley Arms Inn. They had an old stone bridge over the river Avon, with one central and two side arches, known as King John's Bridge. The

original structure, supposed to have been built by King John, and known by his name, was gone, but the present structure is of great antiquity. Just outside the town, and within the borough boundary is Queen Margaret's Camp, and the memorable meadow where the decisive battle of Tewkesbury was fought on May 4th, 1471, which terminated the sanguinary War of the White and Red Roses, and in which fell the flower of the Lancastrian party. At the corner of St. Mary's Lane, in Church Street, stands a small house, in the basement of which is to be seen to the present day what they believed to be a relic of Saxon architecture. It had been thought that this was the only relic extant of what was probably the Crypt of St. Mary's Church, which would have been at least 200 years older than the Abbey, and it would be most interesting to them to know the opinion of some of the eminent archæologists present on the subject. The old Baptist Meeting House, also in Church Street, was built about 1650, and he understood that some of the Cromwellian chairs and stools are still existing there. The old Tewkesbury Academy, in High Street, was probably built about the time of Queen Elizabeth. Archbishop Secker, Bishop Butler, the famous author of the *Analogy of Religion*, and other eminent divines, were educated there. This house contains a very finely-carved old mantelpiece, with the Royal Arms of the Jacobean period, and figures on either side. Adjoining the Victoria Pleasure Grounds is an old wall with six heavy buttresses, which it was believed formed a portion of the monastic buildings. It might also have been the boundary to the town, as alongside it, he believed, ran the old Roman Road. There were other parts of the ancient borough wall, composed of red sandstone, in the lane towards the top of High Street. The members would also, during the visit, have the opportunity of seeing the interesting old Saxon Priory Church in the village of Deerhurst, which had a great history, and also many other places of historical and antiquarian interest in this neighbourhood. In fact, he would venture to say that the old borough of Tewkesbury and its neighbourhood afforded to the antiquary and historian more abundant material for illustration and disquisition than almost any other place in the kingdom. He trusted that in years to come they would be able to look back with much interest and pleasure to their visit there. He should also, in the name of the borough, like to congratulate the President-elect (the Rev. E. R. Dowdeswell) on the honour conferred upon him. They felt that he was a worthy representative of one of the oldest and best known families in the neighbourhood, which had been closely connected with the borough for centuries past, and he should like to assure him that the people of Tewkesbury were very proud to have been associated with the old family of Dowdeswell. The Mayor then vacated the chair, which was taken until the arrival of the Earl of Gainsborough (the retiring president) by Sir Brook Kay (President of the Council).

Sir BROOK KAY thanked the Mayor and Corporation most heartily for the very kind reception they had given to the Society. He felt sure the members of the Society would all feel great pleasure in meeting in their ancient borough, which afforded so many objects of interest. He believed there were very few among them who remembered the last meeting of the Society in the borough many years ago, and he was afraid there were not many left who remembered the great pleasure they had in assembling there on that occasion. He again thanked the Mayor for the kind reception he had given the Society.

The MAYOR said he was very much obliged to Sir Brook Kay for the kind words he had uttered. It had been a great pleasure to them to welcome the Society to their ancient borough, and they sincerely hoped that the visit would prove in every way a success.

A meeting of the Society followed, when

The Rev. Canon BAZELEY read the report of the Council:

REPORT OF THE COUNCIL OF THE BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY FOR 1901–2.

THE Council of the Bristol and Gloucestershire Archæological Society present the following Report for the year ending July 8th, 1902.

There are at present 412 annual members, 86 life members and 3 honorary members on the Society's list, giving a total strength of 501 members, as against 470 in 1901 and 409 in 1900.

It has been suggested that the number of members should be limited to 500. The Council would be glad to know the opinion of the Society before taking the proposal into their consideration.

The income of the Society for the year ending December 31st, 1901, including a balance of £426 9s. 9d. on January 1st, 1901, was £751 8s. 5d., and the expenditure for the same period was £497 2s. 7d., leaving a balance on December 31st, 1901, of £254 5s. 10d. From this balance must be deducted the cost of volume xxiv. of the Society's Transactions, the first part of which is in the members' hands and the second part is in print and well nigh ready for issue. Besides the balance of £254 5s. 10d., there is also a deposit of £221 14s. 4d. at the Society's Bankers, and the capital sum of £632 3s. 8d. invested in Consols.

The Society held its Annual Summer Meeting last year at Chipping Campden, under the presidency of Earl Gainsborough, on Tuesday, August 20th. The members assembled at Evesham, and examined the two parish churches of St. Leonard and All Saints', the bell-tower, and the scanty remains of the once great Benedictine Abbey of Evesham, under the guidance of Mr. H. A. Prothero, of Cheltenham. From Evesham the members drove to the church of Wickhamford, which contains a fine series of effigies in memory of the Sandys family, and a

gravestone which is especially interesting to Americans as bearing the surname and arms of Washington. These arms are supposed to be the origin of the stars and stripes on the flag of the United States. In the afternoon the business meeting of the Society was held at Campden, under the presidency of Mr. F. F. Fox, who introduced the new President, the Earl of Gainsborough, and he gave an interesting address on the history of Campden and its connection with the clothing trade. After the meeting the members were received at the parish church by the Vicar, the Rev. T. Carrington, and subsequently at Old Campden House by Lord and Lady Gainsborough. In the evening a conversazione was held in the Town Hall, and the Society had the pleasure of receiving many of the inhabitants of Campden who had shown special interest in the work of the Society. Papers by Mr. Guy Dawber, Mr. F. B. Osborne, and Mr. Kennedy Skipton were listened to with much pleasure.

On Wednesday, August 21st, the members visited Ebrington, Hidcote House, Quinton, Long Marston, and Mickleton, and were hospitably entertained by Commander and Mrs. Carrow in the house where Charles II. took refuge in his journey from Boscobel to Abbot's Leigh.

On Thursday, August 22nd, after a short meeting, at which votes of thanks were given to the Local Secretary, Mr. Dease, and to all who had aided him in arranging so successfully the visit of the Society to Campden and its neighbourhood. The party then drove to Broadway and Buckland, and were courteously entertained at Middle Hill by Mr. and Mrs. Flower.

The early Summer Meeting was held on May 26th of this year at Yatton, Wrington, and Banwell, and the members were hospitably received by the Rev. C. S. Taylor at Banwell. The arrangements for the meeting were excellent, and the Society is greatly indebted to the Rev. C. S. Taylor and Mr. John E. Pritchard, who made and carried them out.

A full account of the Campden Meeting will be found in volume xxiv. of the Society's Transactions, and the Somerset Excursion will be described in volume xxv.

The Library has been opened for the use of members on Tuesday afternoons during the past year, and the Society is indebted to the Honorary Librarians, Canon Bazeley and Mr. F. J. Cullis, for their attendance. The Society has acquired a few valuable books and MSS. by donation and purchase, and the Council would express its gratitude to Sir Brook Kay, the Executors of the late Mr. A. H. Paull, and other kind donors.

A suggestion has been made by the Gloucester Local Committee that the Library of the Society shall contain a loan collection of lantern slides to illustrate lectures on objects of archæological interest in Bristol and Gloucestershire. This suggestion meets with the warm approval of the Council, and a preliminary grant has been voted for the purchase of slides

and of boxes and a cabinet to hold them. A large number of valuable negatives from which lantern slides might be made are in the hands of members and their friends, and it is hoped that offers of slides or the loan of such negatives will be made through the Librarians. It is proposed that Committees shall be formed in various centres, and that evening meetings shall be held at which the slides shall be exhibited and described. Committees have been formed at Gloucester and Tewkesbury. Lists of slides, given or bought, will appear from time to time in the Society's Transactions, and a catalogue arranged under places and subjects will be kept in the Society's Library.

Members wishing to borrow a box of slides will be asked to pay the carriage and a small additional fee to meet expenses.

Some excellent slides of Gloucester, Tewkesbury, Hayles, &c., have been presented by Mr. R. Dugdale, Mr. H. Medland, the General Secretary, and others have been promised by Mr. Embrey, Mr. Ormerod, Mr. F. W. Godfrey, jun., Mr. Bannister, Mr. Gardner, and others.

The illustrated list of effigies has made fair progress during the past year, and the reports from several Rural Deaneries are being prepared for issue in the Society's Transactions by Mrs. Bagnall Oakeley. It is proposed later on to issue the complete list as a substantive work, and Mrs. Oakeley is very anxious that any necessary corrections or additions may be suggested to her by members and others interested in the work.

The Council deplores the death of one of its members, Mr. H. G. Madan, who acted as Honorary Joint Librarian with the General Secretary. A memoir of Mr. Madan appears in the 24th volume of the Society's Transactions. Sir G. W. Edwards, Mr. H. D. Skrine, Mr. E. R. Salwey, and others have also been taken from us by death. The late Mr. John Bellows was not a member of this Society in his later years; but he was always ready to render any service, and the Council would take this opportunity of expressing their sense of his loss as a distinguished antiquary and their appreciation of his philanthropy.

The Council wishes to acknowledge the courtesy of the Archæological Institute, Mr. North, the Executors of Mr. Nott and Mr. W. J. Crawford for the loan of blocks for the Tewkesbury programme, and the kindness of Mr. W. Moline and Mr. F. J. Hirst in taking some excellent photographs of Yatton, Wrington, and Banwell for reproduction in the programme of that Meeting.

The Council has held five Meetings during the past year, and desires to acknowledge the kindness of the Lord Mayor and Corporation of Bristol for the use of the old Council Chamber, and to the Mayor and Corporation of Tewkesbury for the use of the Town Hall

The Council desire to nominate the President of Council, the Vice-presidents of the Society, the General Treasurer, the General Secretary,

and the Local Secretaries for re-election. They also nominate for election as Vice-president Mr. F. F. Tuckett, and as Local Secretary for Campden the Rev. C. O. Bartlett.

The following members of Council retire by rotation, but are eligible for re-election:—Messieurs St. Clair Baddeley, A. E. Hudd, A. T. Martin, Christopher Bowly, H. W. Bruton, E. S. Hartland, Rev. W. Symonds, and Dr. Oscar Clark.

On the proposition of Sir Brook Kay, seconded by Mr. Prothero, the report was adopted.

Canon Bazeley also introduced the question of the limitation of the membership to 500, and after some discussion it was decided to make no limitation.

Canon Bazeley expressed high appreciation of the labours of Mr. J. E. Pritchard, of Bristol, who had increased the membership of the Society considerably during the last two years. The Society was now in a better position than it had been for twenty years, and better than nine-tenths of the county societies, and very much better than the national societies.

The Earl of Gainsborough (the retiring President) now arriving, took the chair, and referred to the great pleasure it had been to him to be associated with the Society, as he had been for a year as their President.

Mr. G. B. Witts proposed that the thanks of the Society be given to the Earl of Gainsborough for his able leadership during the past year. They were very grateful to him for the interest he had taken in the Society and they would also long remember his hospitality, and that of Lady Gainsborough, upon their visit to Campden last year.

Mr. Leigh seconded, and the resolution was heartily agreed to.

The Earl of Gainsborough, in returning thanks, paid a high tribute to the interest and beauty of the Cotswold district, and again expressed the great pleasure his connection with the Society had given him.

Colonel Noel proposed the re-election of the Councillors mentioned in the Report as retiring by rotation.

Mr. Dancey seconded, and it was agreed to.

The retiring President then vacated the chair and introduced the President-elect, the Rev. E. R. Dowdeswell, remarking that he had known many of his family for a good many years. It therefore afforded him great pleasure to introduce him as President of the Society for the forthcoming year; for he knew that in his hands the Presidentship of the Society was very safely and securely placed, and that his knowledge of the local history would be of great interest and value to them.

The President-Elect, who was warmly received, said he must offer them his heartfelt thanks for the great honour which he felt they had done him in placing him at the head of their Society. He accepted the offer of

the Society with the very greatest diffidence, for he felt he was unworthy to preside over a Society which contained some of the foremost archæologists in England, whilst he was only an amateur. At first he absolutely refused, but the Secretary so kindly and persistently insisted upon it that at last he yielded. He presumed that probably the real reason which influenced the Council in suggesting his name and electing him, was what the Mayor had so kindly alluded to, that he was the sole remaining representative of a family which had lived close to Tewkesbury for nearly 350 years, and not only had they lived there, but they had felt a delight in being closely and intimately connected, socially and politically, with the ancient borough. His forefathers for all these generations had been members of the Corporation and M.P.'s for the borough, and the family of Dowdeswell and the borough of Tewkesbury had always maintained the closest and most intimate connections, and had always been interested in each other's welfare. He felt himself an unworthy representative of the family, but as he was they had placed him in that honourable post, and he could only assure them he would do his best.

The members then adjourned for lunch to the Swan Hotel.

After lunch the members immediately proceeded to the Abbey as being the object of chief archæological interest in the town.

There are traces of Roman occupation at Tewkesbury, but we have no proof that a Roman town existed on its site.

The Chronicle of Tewkesbury Abbey tells us that the town received its name from Theoc, one of the early Northumbrian missionaries, who built an anchorite's cell near the confluence of the Avon and the Severn, and strove to win the souls of the heathen Hwiccas for his Master, Christ.

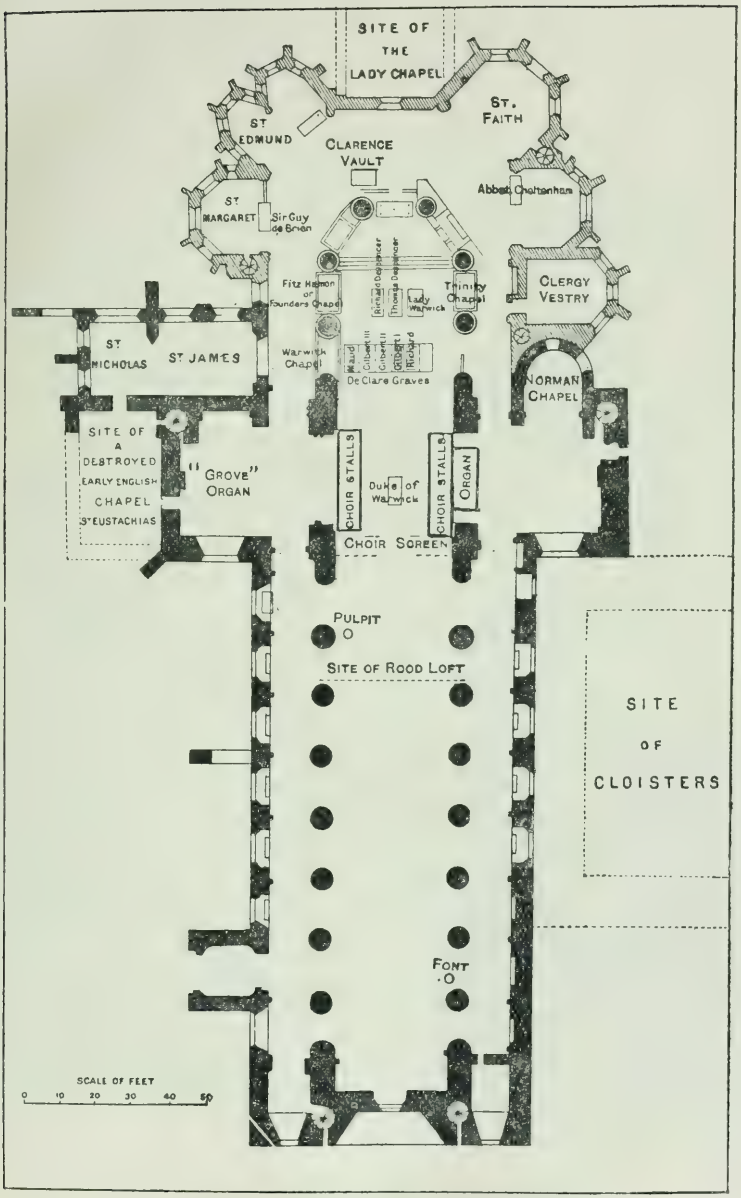
In the days of the Mercian king, Ethelbald, a monastery is said to have been founded here after the pattern of St. Hilda's at Whitby, and Osric's at Gloucester; but of its history for the next three hundred years we know nothing. At the beginning of the 11th century it was subject to the Benedictine Monastery of Cranbourn, in Dorset. We should probably be quite safe in regarding Theoc and Oddo and Doddo as mythical personages, at least so far as their connection with Tewkesbury is concerned. But a myth has commonly a very distinct element of truth, and one cannot look at the Tewkesbury entry in *Domesday* without being struck by its resemblance to a partly secularised ecclesiastical estate. In the first place there is the church itself, still holding twenty-four and a half hides of land, but privileged to pay for only twenty; an estate including nearly six thousand acres of land, and worth in King Edward's time £24 10s. This is clearly something very much more than a mere manorial church. Then there is a great compact estate, valued at 161 hides; forming a Hundred by itself, though it had not been an estate of Royal demesne; very highly privileged with regard to payment of gheld; with its Radchenists, free men

who ploughed and harrowed at the Lord's court, just as their fellow Radchenists in the Ecclesiastical Hundred of Deerhurst ploughed and harrowed, mowed and reaped at the Lord's need. The estate which most resembles Tewkesbury is that of Berkeley; and Berkeley Minster we know was not secularised till the time of Earl Godwin. Then it was secularised completely. Tewkesbury seems to have fared rather as Pershore and Deerhurst fared; a portion was left to the Church, and a portion, in this case a much larger portion, was secularised. When this happened we cannot exactly tell. Tewkesbury, so far as we know, did not become Benedictine under St. Oswald; most likely it remained like Berkeley a house of secular canons, and probably like Berkeley it paid the penalty for its aloofness by partial suppression. If it be said that there is no direct evidence for the existence of a great minster at Tewkesbury, the answer is that if two ancient Charters had perished, and two remarks had been omitted from the ancient Register of Bishops of Worcester, and one entry had not been made in *Domesday*, there would be no direct documentary evidence for the existence of Berkeley Minster. It is by no means beyond the range of possibility that such ancient evidence may yet be found for the existence of a great Old English Minster at Tewkesbury. On the death of Queen Matilda, in 1083, the Manor of Tewkesbury, which William I. had taken from Britric and granted to his Queen, reverted to the Crown, and on the accession of William Rufus, that sovereign granted it to Robert Fitz-Hamon. A few years later, on the suggestion of Gerald, Abbot of Cranbourn, Fitz-Hamon began to build a new church similar in style to that which was rising at Gloucester under the direction of Abbot Serlo. Fitz-Hamon died in 1107, and Gerald in 1110, whilst the church was still unfinished. It was not until 1123 that its consecration took place.

A chronological list of the abbots and patrons of the Abbey will be found useful in examining the sacred building and its contents.

ABBOTS OF TEWKESBURY. From *Blunt's History*.	LORDS OF THE MANOR OF TEWKESBURY.	APPROXIMATE DATE OF BUILDINGS.
Giraldus, 1102-1109.	Rob. Fitzhamon, 1087-1107.	Norman Church begun, 1090.
Robert I., 1109-1124. Benedict, 1124-1137.	Robert, Earl of Glou., 1107-1147.	Choir consecrated, 1123. Tower and Nave built, 1123-1150.
Roger, 1137-1161. Fromundus, 1162-1178. Robert II., 1182-1186.	Will., 2nd Earl, 1147-1183.	Important rebuilding after Great Fire of 1178.
Alan, 1187-1202.	John, aft. King, 3rd Earl, 1189-1209.	
Walter, 1202-1213.	Geoffrey Mandeville, 4th E., 1209-1216.	
Hugh, 1214-1215.		

ABBOTS OF TEWKESBURY. From *Blunt's History.*	LORDS OF THE MANOR OF TEWKESBURY.	APPROXIMATE DATE OF BUILDINGS.
Peter, 1216-1231.	Almeric Devereux, 5th E., 1216-1221.	
	Gilbert de Clare, 6th E., 1221-1240. Isabel de Clare, Countess, 1221-1240.	Chapel of St. Nicholas, 1230-40, built by Prior Sipton.
Rob. Forthington, 1232-1253. Thos. de Stokes, 1254-1275.	Richard de Clare, 8th E., 1240-1262.	Chapel of Eustatius, 1246, built by Prior H. de Banbury, destroyed.
Rich. de Norton, 1279-1282.	Gilbert de Clare, 9th E., 1262-1295.	
Thos. Kempsey, 1282-1328.	Gilbert de Clare, 10th E., 1295-1314.	
	Maud de Burg, Countess, 1314-1315.	Chapel of St. James, 1300-1310.
	Hugh Despencer, 12th E., 1315-1326.	Choirs, Aisles, & Transepts transformed, 1321-1335.
John Cotes, 1347.	Hugh Despencer, 1326-1349.	Windows of Choir, 1335. Effigy of W. de la Zouch, 1335 (now at Forthampton).
Thos. de Legh, 1347-1361.	Guy de Brian, married to Elizabeth, Lady Despencer, 1349-1359.	Tower and Nave vaulted, 1349-1359.
Thos. Chesterton, 1361-1389.	Edward, 6th Baron Despencer, 1359-1375.	Tomb of Hugh and Elizabeth Despencer, 1360.
Thos. Parker, 1389-1421.	Thomas, 7th Lord Despencer, 1375-1400.	Tomb of Ed. Despencer, 1375. Tomb of Guy de Brain, 1390. Tomb of Fitz Hamon, 1397.
	Richard, 8th Lord Despencer, 1400-1414.	Cloisters rebuilt, 1400-1410.
Wil. Bristow, died 1442.	Isabel Despencer, married (1) Rich. Beauchamp, E. of Abergavenny, and (2) Rich., 5th E. of Warwick, 1415-1440.	
Joh. Abington, [1443].	Henry, Duke of Warwick, 1440-1446.	Chapel of Isabel, C. of Warwick, 1438.
Joh. de Salis, [1468].	Anne Beauchamp, married Rich. Neville, 6th E. of Warwick, 1446-1471.	
	George, Duke of Clarence, 1471-1477.	
Joh. Strensham, died 1481.	Edward, E. of Warwick, 1477-1488.	
Rich. Cheltenham, 1481-1509.	Henry VII.	Guesten House, 1520.
Hen. Beoly, 1509-		
Joh. Walker, -1531.	Henry VIII.	
John Wakeman, 1531-1539.		



GROUND PLAN OF TEWKESBURY ABBEY.

Of the great Abbey of Tewkesbury there remain the Abbey Church, nearly intact, and the Gate House.* The cloisters themselves have been ruthlessly swept away, but the N. side and a part of the E. side having been built into the church the design is happily spared. All else is gone, and that the church itself is not a torso—a choirless nave like Malmesbury, or a naveless choir like Abbey Dore—is due to the generous public spirit of the townsmen, who in the day of its downfall bought those parts of it which were not already theirs by right.

The church comes down to us far less changed in form and features than is usual with our great churches. In plan it is essentially what it was when it was consecrated in 1123, having taken, as it would seem, nearly forty years to build. The long nave, short apsidal choir, transepts, and central tower remain substantially as at first. One of the original chapels is gone, later ones have been built, and two of them again have disappeared; but in the main the church is the church of Fitz-Hamon's foundation, whereof a monk named Alfred was master of works. The plan is curiously like that of Westminster Abbey—both belonging to that type of Romanesque church which, starting from the Roman basilica, came to us from the great builders in Normandy of the 10th and 11th centuries. In one respect it has a purely local character. Nowhere else do we find such a range of simple cylindrical pillars in the nave, except at Gloucester.

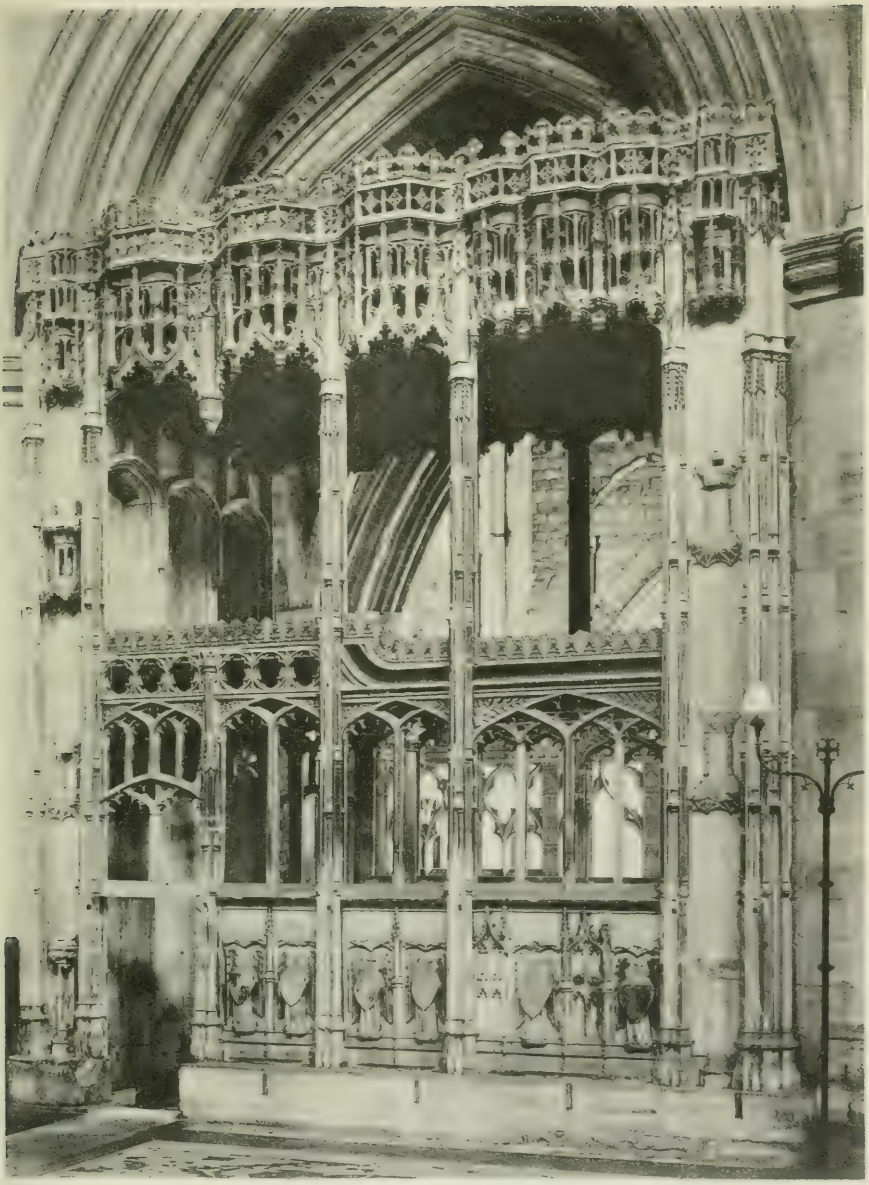
The dimensions are these:—

Extreme length, 300 feet (as the church now stands devoid of any lady chapel at all).

Width of nave and aisles outside, 80 feet.

Length of transepts outside, 135 feet.

* The present residence of the Vicar, which was probably the Guesten House, seems to be described in the report of the Commissioners of Henry VIII. as "the lodging, called the New Warke, leading from the Gate to the late Abbot's Lodging."



Kell & Son, Holborn, E.C.

TEWKESBURY.

BEAUCHAMP CHANTRY.

Tower, 132 feet high and 46 feet square.

To get an idea of the church as it was when it was first finished, one must reduce it to great simplicity. *Outside*, it must have been more stately than it is now, with a high-pitched roof, plain round-headed windows throughout, a much plainer apse, and within the great arch at the W. end we may suppose a double tier of simple windows over a round-headed door. On the tower was a wooden spire, which fell down on Easter Day, March 26th, 1559. Lastly, there was a bell tower to the N.E., built before 1224 and destroyed in 1817. *Inside*, the whole effect must have been very different. There were no rich groining and traceried windows; but the nave was loftier, with an open-timbered roof (or *perhaps* flat ceiling), and the tower open to form a lantern; chancel very severe, with fittings of the simplest character.

The changes by which it became what we see it took place gradually in the 13th, 14th, and 15th centuries. (In the 12th the monastery buildings had to be remodelled after the Great Fire of 1178, from which the church escaped with some scorching, but needed no important rebuilding.) In 1237 the Chapel of St. Nicholas was built by Abbot Sipton; perhaps consecrated two years later (1239). In 1246 the Chapel of S. Eustatius was built by Prior Henry de Banbury; possibly as the nave of a parochial lady chapel. It seems soon to have become dilapidated, and was removed in the following century.

The greatest changes were in the 14th century. The church was groined with the magnificent vault which now covers it; the choir was practically rebuilt on the original pillars, with its polygonal apse and pierced parapet, and the crown of chapels round it was completed. The Decorated windows were filled somewhat later with their present glass.

That there was a lady chapel at the E. end is certain: at first probably a pentagonal 13th century chapel like the others. This was removed to make way for a greater building, said to have been 100 feet long, as to which very little can at present be ascertained.

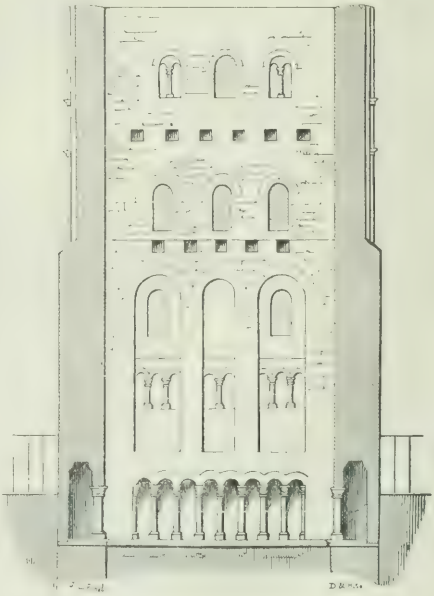
The only later additions were some of the gorgeous tombs and chantry chapels; the great rood-loft, all trace of which has disappeared; the sedilia, and no doubt altars with their fittings; also the stalls, which still remain.

A longer description would be out of place here, but it may be worth while to summarize in the fewest words the points of the building:—

OUTSIDE.

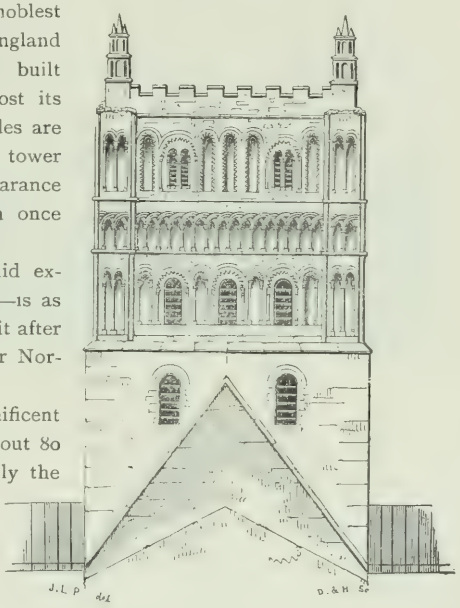
West Front.—Very noble arch, 65 feet high by 34 feet wide, in seven orders; pinnacles original, with modern spirelets; gable gone; Norman work within arch gone, and replaced by Perpendicular work; west window, 1686, replacing one blown in in 1661.

North Side.—Almost entirely as originally built, except that the Norman windows have given place to larger 14th century ones in aisle and clerestory. The present low-pitched roof replaces the high-pitched one unhappily removed in 1720.



North Transept.—The 13th century fragment attached to it is the remains of Prior Henry de Banbury's Chapel (1246), and beyond it the 13th century Chapel of S. Nicholas, and the 14th century Chapel of S. James.

The Tower—perhaps the noblest Norman tower remaining in England—stands just as originally built (1140?), except that it has lost its wooden spire, and the pinnacles are of the 17th century. The tower suffers much from the disappearance of the four high roofs which once abutted on it.



The Choir—a most splendid example of the "chevet" form—is as the 14th century builders left it after their adaptation of the simpler Norman apse.

South Side.—Of the magnificent Perpendicular cloister, once about 80 feet square, there remain only the fragments of tracery attached to the south wall of the church: the rest seems not only to have been destroyed, but dug up.

INSIDE.

The most important features are:—

(1) The immense, simple, cylindrical pillars, 30 ft. high and 6 ft. 3 in. in diameter. (1084–1123.)

(2) The very elaborate groined roof, each bay being divided into no less than 36 panels by moulded ribs. The bosses illustrate the Bible, the Life of our Lord occupying the central ones, executed in strong and simple carving, intended for colour.

(3) The choir, with its very beautiful apse (a comparatively uncommon shape in England) and rich ancient glass.

(4) The ring of chapels which surround the choir aisle, with their fine vaulting and remains of carving and painted decoration.

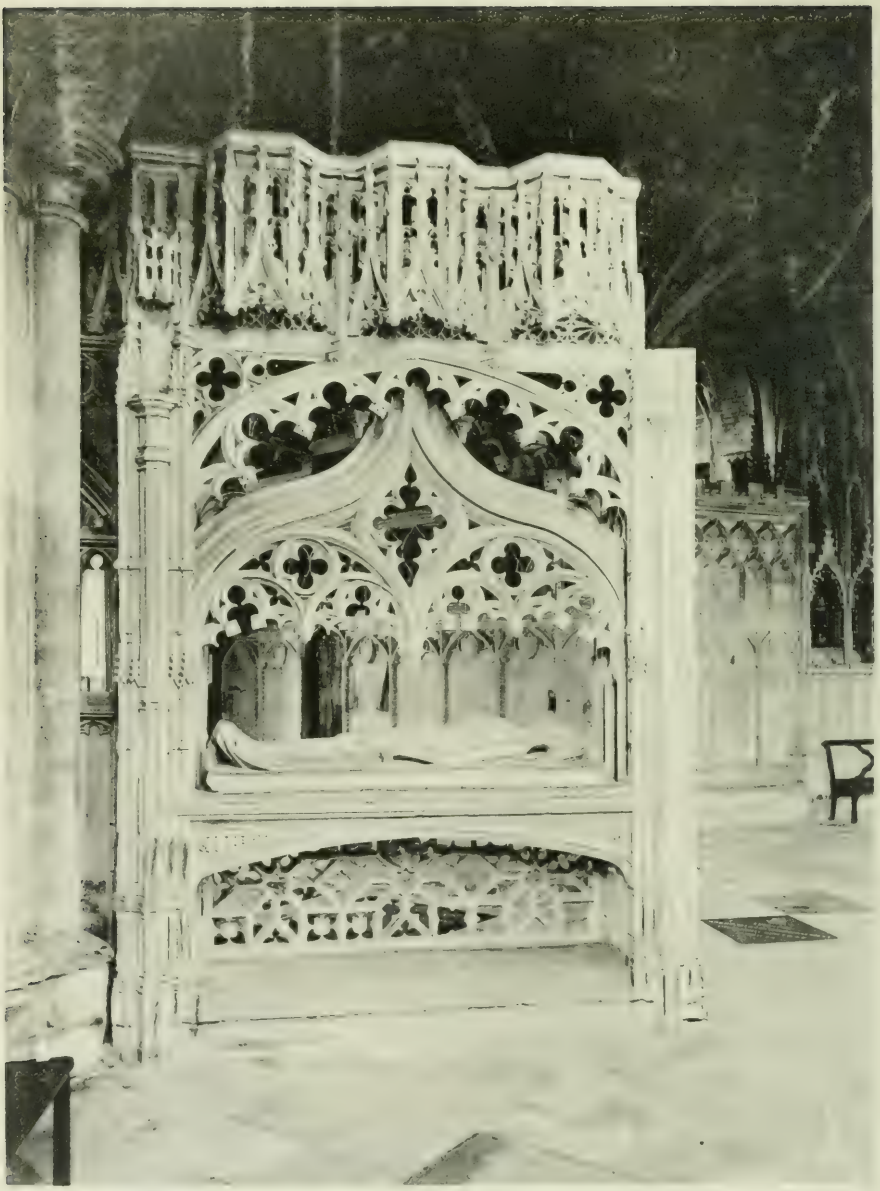
(5) The tombs on either side of the ambulatory, and the three chantry chapels described elsewhere.

(6) The apsidal chapel to the north transept: the only *chapel* left as it was in the original building; the corresponding one in the north transept having been removed to make way for the Chapel of S. James.

(7) Some remains of ancient fittings: for example, the long high altar (rescued from the porch), a wooden turret on the north side of the choir for the sanctus bell, and the stalls.

TEWKESBURY IN 1732.

The effigies in Tewkesbury Abbey have been well described by Mr. Albert Hartshorne in the 4th volume of our Transactions, and in the 47th volume of the *Archæological Journal*. A very brief notice of them must therefore suffice. The effigy at the east end of the north aisle of the nave deserves special study. It was for a long time attributed to Lord Wenlock, who was slain in the Battle of Tewkesbury, A.D. 1471. But the Wenlocks bore a chevron between three moors' heads, and this knight bears on his surcote and shield a chevron between three leopards' heads langued, and his armour is more than a hundred years earlier than 1471, so it cannot be he. The head of the knight rests on a tilting helm crested with a lion. He wears a pointed bascinet with a narrow jewelled band, and a camail of banded mail is attached to it by cords which pass through staples and end in knots on either side. The quilted and studded cuisses covering the thighs should be noticed, and also the socks which show the form of the toes. The tinctures of the chevron and the leopards' heads are gone, and it is difficult among so many competitors for this heraldic bearing to say who the knight was. Mr. Hartshorne fixes the date of the effigy as between 1345 and 1350, although the canopy of the tomb, from which the popular supposition referred to has arisen, is of later date. He fixes his date 1345–50 on account of the linen material displayed outside the armour on the shield arm, which he says is unique, and also the banded cuisses of chasment (the reverse of brigandine). The figure is also represented with a jupon bearing his coat of arms—a chevron between three leopards' heads langued. Mr. Baddeley's researches have also thrown further light upon this interesting feature of the church, which fully



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TEWKESBURY.

CENOTAPH ATTRIBUTED TO ABBOT WAKEMAN.

substantiates Mr. Hartshorne's contention. The arms referred to above are, he says, presumably those of Sir John de Burley, of Burley, Herefordshire, a partisan of the Despencers against Queen Isabella, who died 1346, and brother of Walter de Burley, a celebrated theologian of his time, and a commentator on Aristotle, who became tutor to the Black Prince. Sir John de Burley, K.G., was grandfather to Sir Richard Burley, K.G., who married a granddaughter to Hugh de Audley, Earl of Gloucester; he was also grandfather to the Sir John Burley who was the diplomatic colleague with Chaucer the poet in 1376 on a mission to the Court of France *pro secretis negotiis domini regis*.

In the north ambulatory of the choir are the effigies of Hugh Despencer and his wife, Elizabeth Montacute. This was not the younger Hugh Despencer who was so cruelly murdered at Hereford in 1326; he was buried in the tomb behind the sedilia. It is his son, who was a boy of thirteen when his father died. He died in 1340, and his widow, who became the wife of Guy de Brian, died in 1359. The effigy of Guy lies opposite, between the ambulatory and St. Margaret's Chapel. He bore the King's standard at Cressy and was Admiral of Edward's fleet. He lived to the age of 90, and died in 1390.

The figure kneeling on the top of the Trinity Chapel, looking towards the high altar, represents Edward Despencer, nephew of Hugh and Elizabeth. He died in 1375. His effigy is exceedingly valuable for study, for it is carefully painted to represent every detail of front and back armour. In the chapel below are the portraits of Edward and his wife, Elizabeth de Burghersh, in fresco.

The cadaver, or corpse, at the N.E. corner of the ambulatory has been attributed to John Wakeman, the last Abbot of Tewkesbury and the first Bishop of Gloucester; but it would seem that it is a hundred years older. We saw a similar figure at Westbury-on-Trym last year.

The ground plan of the Abbey, kindly lent by Mr. North, from Blunt's *History of Tewkesbury*, gives the position of many of the other tombs, and of the De Clare, Despencer, and Warwick graves. The inscriptions given in *a short paper* by Archdeacon Robeson and published by Mr. North, were designed by the eminent local antiquary, the late Mr. Niblett.

The bosses forming the keystones of the stone vaulting ribs are of great interest. A list is given in Mr. North's *Notes on Old Tewkesbury*.

Commencing from the west end, the bosses on the central rib of the nave represent: (1) The Nativity, (2) Adoration of the Shepherds, (3) Journey of the Wise Men, (4) Adoration of the Wise Men, (5) Christ found in the Temple, (6) Entry into Jerusalem, (7) Last Supper, (8) Betrayal, (9) Scourging, (10) Crucifixion, (11) Resurrection, (12) Ascension, (13) Pentecost, (14) Coronation of the Virgin, (15) Our Lord in Majesty.

On the north and south sides are angels with musical instruments, emblems of the Passion, &c. On the tower vaulting are the arms of Despencer and Brian impaling Montacute, giving us the date of about 1355. In the choir are two bosses representing the temptation and expulsion of Adam and Eve, and in St. Edmund's Chapel (see ground plan) passages from the history of St. Edmund, king and martyr.

Many of the encaustic tiles are of great interest, but there are not many *in situ*.

A short paper on the subject by the Rev. A. S. Porter will be found in the 48th volume of the *Archæological Journal*, at page 83. He had the advantage of examining the fine collection of tracings of tiles, made by order of the late Mr. T. Collins and now in the possession of his nephew, Mr. F. W. Godfrey, junr. It was owing to Mr. Collins' care that many tiles were preserved at the time of the restoration, which would otherwise have been lost.

In the Founder's Chapel is the lion rampant of Robert Fitz-Hamon impaling the cross ragulé of Tewkesbury Abbey. The date is 1397. In the chapel erected by Isabella, Countess of Warwick, for the repose of the soul of her first husband, Richard Beauchamp, Earl of Abergavenny and Worcester, there is a design of 16 tiles bearing his arms, *a fess between four crosses crosslet with a crescent for difference*. The date is 1438. Many tiles were found in the vault of the unfortunate George, Duke of Clarence, and his wife, Isabel Neville. She died in 1476, and he was murdered in 1477. Their date would be about 1485, as one bears R. crowned for Richard III. with the *rose en soleil*, the badge of the House of York. We also find the arms of De Clare, Despencer, De Warrenne, De Bohun, Corbet, Someville, Beauchamp of Powick, Beauchamp of Holt, Crofts, Burghersh, Cobham, &c.

These and many others will be pointed out at the Meeting.

Some of the tiles are identically the same with tiles found at Hayles Abbey.

The style of the windows, both in leading and painting, their excessive canopy work, and the chain and plate armour on the military figures represented, clearly point the date of their insertion; but the figure of Lord de la Zouche—died 1335—married to Eleanor (de Clare), widow of Hugh le Despencer the younger (who was hanged in 1326), and that of Hugh le Despencer, her son (who died 1349), and the presence of "ailettes," or leathern winglets, in the armour, combine to narrow down the limits of date, and determine it at latest to the fifth decade of the 14th century. It is probable they were the pious gift of Eleanor, Lady de la Zouche (d. 1337), and Hugh le Despencer, her son. It is, however, possible that portions of the great east window are of earlier date. The De Monchensi, Lords of Painswick (and of other manors in this and half-

a-dozen counties beside), are represented by a shield bearing *Barry of 12. Arg. and az;* although their heiress, Dionisia (*m.* Hugh de Vere), died in 1313. But the same argument, if pushed from the heraldic side only, would make us attribute the glass containing the arms of Gilbert De Clare (1) in the clerestory to the 13th century, although it is certain they should be dated 1335-50.

The east window consists of five lights, which divide into four horizontal sections, the uppermost of which displays the design of a central wheel having twelve (emblematic) spokes, the subsidiary traceries of which exhibit cruciform quatrefoils, recalling the cross *or* in the Abbey Arms.

The leading motive of the window is, appropriately, the Adoration of the Virgin, as patroness of the monastery. She is represented as enthroned in the centre of the wheel, and having the infant Saviour on her knee. Above, is seen Christ enthroned; while in the segments of the wheel around are represented angels playing various instruments of music.

The second section of this window has suffered considerably by breakage and re-arrangement, as well as by restoration (1829). Its five lights exhibited: Christ enthroned (with stigmata showing) in the act of benediction; St. John the Evangelist; the Virgin; and perhaps St. John the Baptist; and another.

The third section has been utilised for illustrating the "Last Judgment"; while the lowest displays: (1) the arms of the Abbey *Gu. a cross engr. or, within a bordure arg.* without the bordure; (2 and 3) are wild patchwork; (4) *Barry of 12. Arg. and az:* for De Monchensi; (5) *Nebuly, arg. and Gules, over all a bend az:* for Hugh le Despencer.

The succeeding 5-light and 4-light clerestory windows, N. and S., betoken different degrees of preservation. Upon them have been depicted kings and prophets of the Old Testament standing in glowing ruby or emerald niches, with elaborate Decorated canopies above them. Perspective has now begun in glass by the medium of architectural drawing. No. 2, south side, has been disfigured (1829), with the arms of Rochester, St. David's, Bangor, Carlisle, and Bath and Wells; while No. 3 may be held up as a negative lesson in Restoration.

The military figures, which correspond to those on the north side, are—

1. Gilbert (II.) de Clare (1295).
2. William, Lord de la Zouche (1335).
3. Gilbert (III.) de Clare. Killed at Bannockburn.
4. Hugh le Despencer, the younger (1326).

The figures opposite, likewise standing in diapered niches, and habited in chain and plate armour, carry a spear in left hand, and grasp their sword-hilts with the right. All wear "ailettes." They represent, as their arms show—

1. Robert Fitz-Roy, Earl of Glo'ster (*n.* son of Henry I.).

2. Gilbert (I). de Clare, Earl of Glo'ster (1230).
3. Hugh le Despencer, III. (?) (1349).
4. Robert Fitz-Hamon, the founder (1107).

Tewkesbury is very rich in old timbered houses, which in some cases have fine Georgian plaster ceilings.

Their restoration is entirely due to the taste and influence of the late Mr. T. Collins.

Holme Castle, the stately residence of the early lords of Tewkesbury, has disappeared so thoroughly that no one can be sure where it stood. Leland, in his description of Tewkesbury, says "The other arme (of the Avon) cummeth downe by the Side of the Towne and the Abbay, leving it on the Este, and so passing harde ther by Holme Castelle goith into Severne. Ther is a little Broke caullid Suliet (Swilgate) cumming downe from Clive, and enterith into Avon at Holme Castelle by the lifte Ripe of it. Ther was at the South West Ende of the Abbay a Castel caullid Holme. The Tyme of the Building of it is oncerteyne. It is certeyne that the Clares Erles of Glocester, and especially the Redde Erle, lay much at Holme. There hath beene yn tyme of mynd sum Partes of the Castel stonding. Now sum Ruines of the Botoms of Waulles appere. Now it is caullid Holme Hylle."

The Castle seems to have been destroyed by the enemies of Hugh Despencer, in the time of Edward II., and the materials used later on for the "fair Maner Place" of which Leland speaks as the residence of "Lord Edward Spensar," in Tewkesbury Park. On the site of this "Maner Place" now stands Southwick Park, the present home of Bishop Perowne. No mention is made of Holme Castle in the accounts of the Battle of Tewkesbury. It is however mentioned in Shakespeare's *Henry VI.*, 3rd Part, Act 5, Scene 6. The late Mr. Spurrier, who read a paper at the Meeting of our Society at Tewkesbury in 1885, believed the castle to have stood in a low meadow between "Perry Hill" and "The Vineyards." Certainly there is a piece of ground there 150 yards square, surrounded on all sides by a moat which was filled by the Swilgate. The late Mr. Moore, on the other hand, following the opinion of Bennett, believed the castle to have stood on the high ground facing the South side of the Abbey, called the Vineyards.

The Abbey was examined under the guidance of Mr. H. A. Prothero, to whom we are indebted for much of the foregoing description, while Mr. St. Clair Baddeley described the coloured glass, and Mr. Albert Hartshorne gave an admirable description of the monuments and effigies.

Mr. St. Clair Baddeley pointed out that one of the great advantages in the display of glass in the choir was characteristic of the time in which it was put in: viz., that the artist who made it was enabled to have one single scheme in his mind. That scheme, to fill the whole of seven

windows, started with the central spiritual idea of the choir of an abbey church dedicated to the Virgin Mary. That was the central idea of the whole. It began with an east window of five lights, with a rich wheel of tracery above it. In the centre of the wheel was represented the Virgin enthroned with the Infant Christ. Above it was Christ Himself. In the twelve segments made by the symbolical twelve spokes of the wheel, the Twelve Apostles are angels playing on musical instruments, therefore constituting a miniature choir to the Virgin Mary, to whom the church is dedicated. In the sections below are five figures in niches, with richly decorated canopies in *grisaille*, the central figure being Christ enthroned, aureoled with a cruciform nimbus with a pearl border—a very beautiful specimen of its kind. He raises His hand in the act of benediction, and in His hands and feet are the stigmata—the wounds of the Crucifixion. On either side of Him are figures, being very much patched and restored, of St. John the Evangelist and St. John the Divine. On the extreme left is a figure of the Virgin with a head of 1129, put in by Mr. Collins, of London, and on the extreme right is a group of worshippers, including St. Peter, whose sword is represented drawn. At the right side, in the section below this, has been represented the Last Judgment, in five panels, abbots and kings rising from their graves, and St. Michael, with golden wings, calling them up. In the lowest section are the arms of Tewkesbury. The next two shields are patchwork, made to look like real coats of arms, which are gone. Then comes *argent and azure barry* for William de Monchensi, Lord of Painswick. The last coat is *barry, wavy, argent, and gules*, and over all a *bend azure* for Sir Richard Damory, killed at Tutbury, 1328, who married Elizabeth de Clare. The next two windows on each side, each of five lights, have been filled with prophets and kings of the Old Testament, in richly decorated niches, with diaper backgrounds alternately blue and ruby. Above them crocketted canopies in golden stain, and enriched with tabernacle work with flowered borders. The secular part of the choir had on the north side a window of four lights filled with four military figures in chain and mail armour, having at their shoulders œillets which went out in 1340, giving the date to the window. Each has his left hand on the hilt of his sword, and supports a spear in his right. In their present order comes first Robert Fitzroy (son of Henry I.), Gilbert de Clare the first, Hugh Despencer the third, and Robert Fitz-Hamon, the founder of the Abbey. The last man was the father-in-law of the first. The windows had all been taken down for repair, and had been put up haphazard, and should have begun with Fitz-Hamon. On the other side they had Gilbert de Clare the second, who died at Monmouth in 1290; William Lord Zouch of Mortimer came in the next light, then the other two Gilbert de Clares, the last of whom was killed at Bannockburn. Mr. Baddeley then proceeded to narrate an exceedingly interesting and most romantic

episode bearing upon the history of this window, which hitherto has escaped the whole of the multitude of writers upon the Abbey and the notable people with whom it has been connected. Eleanor, eldest of the co-heiresses, sister to the last Gilbert de Clare, married Hugh le Despencer the second, hanged at Bristol, 1376. She then became engaged or was actually being married to Sir John Gray, Knight, when Lord Zouch attacked them and carried her off with violence. Sir John Gray appealed to the Bishop of Coventry, and claimed his wife, but was unable to obtain any redress. Other appeals likewise failed, and at last he turned to the Pope, Clement VI., at Avignon, who wrote to the Archbishop that justice should be done, and if Eleanor le Despencer were married to Sir John Gray she must be restored to him. Within a few months, in a Parliament assembled in 1333, in the presence of the King, Lord Zouch and Sir John Gray violently attacked each other, and were hurled to the ground, whereupon the King's great officers of state, by Edward's orders, conveyed both of them to the Tower of London. Lord Zouch, however, continued to retain the lady, who declared that she was his wife. He died the following year (1335), whether from wounds or not does not transpire, and Eleanor survived him many years. These facts have recently been unearthed from the Papal Registers of Clement VI., and printed by Mr. Bliss, of the Public Record Office, Mr. Baddeley being the first to appreciate their interest in connection with the windows in Tewkesbury Abbey. In a line with the two windows, all the de Clares referred to lie under the pavement, and the Despencers a little further to the left. Isabel Marshal, who married the first Gilbert de Clare, left her heart to be buried in front of the high altar, and a great many rich relics to the Abbey. Five months afterwards she was persuaded to marry Richard, Earl of Cornwall, brother of Henry III., and founder of Hailes Abbey. The window is very characteristic of 14th century work, Mr. Baddeley remarked, there being little in the drawing; still it was a great advance on 50 years before, and the colouring is magnificent, glowing with the depth of potmetal colours, and enriched with gold stain and grisaille in the canopy work above.

Mr. ALBERT HARTSHORNE, F.S.A., described the effigies and monuments of the Abbey. He said: By the kind wish of the Committee I have undertaken to describe the tombs and effigies at Tewkesbury. But the exigencies of circumstances, the limitations of time, require that the description can only be very general. With such a copious stony text it is not quite easy to decide which points to emphasise and what to disregard. We might, for instance, deal with armour only, and take the details item by item. In speaking of mail, such as is shown by the military figures here, attention might be called to mail manufacture. It could be shown in the presence of the so-called Wenlock effigy how each guaged length of wire had its ends flattened, pierced, rivetted, and finished *en haute*

or *en basse*, or in *double clouee*, passing on to the mystery of banded mail such as is exhibited on the same figure, and see the immemorial defence vanish on the death of Henry IV. as a visible protection of armed men. Or we might treat of the headpiece and track it down through mediæval times from the plain cylindrical helmet of the early Crusades, such as the men whose effigies are in the Temple Church wore, and show how the round bascinet which Hugh Despencer exhibits gradually grew from the "chapelles" under the mail hoods, and passed into the Assyrian-like helmet of the warlike panoply of De Brien, and of the knight in the north aisle. Later we should notice the sudden change into the close helmet of the time of Henry V.; the open salads and burgonets of more advanced times, and the beauteous fluted headpieces of the end of the 15th and the early part of the 16th centuries, and track them in their turn, through morions and cabassets, down to the pikemen's helmets and the harquebusiers' pots of the Civil Wars. Or, again, we could take the defence for the hand, as shown in effigies, and follow its various forms through the ages from the mail muffler with the empty palm of inveterate Oriental origin, passing in review the gloves of leather, reinforced with articulated plates such as we have shown on the effigies here, and again descend to Civil War times with the rattling gauntlet of the doomed White King and the thin helmets of countless heraldic "atchievements." These are some of the interests which are excited and illustrated by the monumental effigies which many modern church restorers find "so much in the way," and are usually dismissed by casual visitors with the remark that "it is a pity their noses are broken." To touch, however, now, only generally upon the Tewkesbury monuments. We have first in order of time, under a canopy of later date, in the north aisle of the nave, an effigy of a man in armour exactly of the middle of the 14th century. He wears the high-pointed bascinet, which had been lately evolved from the round headpieces of that type. The camail of mail is fastened by a lace in the usual way, passing through small staples, as we have it in the accounts of Etienne de la Fontaine of 1352, "*pour six onces de soie de diverses couleurs pour mettre les camaux aux dits bascinets.*" The whole figure has suffered much from decay, whitewash, neglect, and cleansing, so that some of the delicate details are not easy to decipher. But when Charles Stothard drew the figure for his great work in 1813, he first spent a whole day in clearing away a thick coat of whitewash. He then discovered that the mail forming the camail was of that kind so frequently shown in MSS., brasses, seals, and glass; that is to say, that each alternate row is formed by a plain band. Only four other sculptured examples of banded mail on effigies are known in England. In this case the edge row is mail, and is *pro tanto* a step to solution. The arms of the figure are shown by Stothard to have had extra and very thin sleeves laid over them, fastened here and

there by studs. Thanks to a relentless cleansing process, these items are now barely apparent. In the popular imagination the feet are naked, but this condition is based upon the embellishments of an idler on one foot only. Of course, the feet below the instep plates were mail-clad. The thighs are covered with *jazerant*, which was the precursor and the reverse of brigandine. It is often seen in brasses of this and rather later time. The identity of the man has been much prejudiced by a statement made long ago that a Lord Wenlock, slain at the Battle of Tewkesbury in 1471, is here commemorated. This fiction having become deeply rooted in print, is very difficult to eradicate. The arms on the jupon—which is a good example of the transition from the skirted jupon (itself the direct successor of the cyclas) to the jupon proper,—*a chevron between three leopards' faces langued*, were borne by several families. It was guessed some years ago that Monsire de Lugthburgh, whose arms appear, as here, in a Roll of Arms of the time of Edward III., it being supposed that the effigy had been moved from elsewhere, was here commemorated. Now within the last few days the ready acumen of Mr. St. Clair Baddeley leads to the conclusion that a member of the Burley family, Lords of Burley and Pembridge Castle, Hereford, who bore these arms, is here represented. Proceeding almost chronolgically, we come to Hugh Despencer, died 1349, son of Hugh Despencer the younger, who was slaughtered with more than the usual and shocking barbarity associated with the ferocious punishment for high treason, at Hereford, in 1326, a deed fittingly reprobated in the *Register*. This is one of the finest monuments of its kind in England, and has been sheltered in the most solemn of interiors under the stateliest of vaults. The finger is tenderly sculptured in white alabaster, and shows the man in an old-fashioned round bascinet, with its camail fastened in the common manner. There is no departure from the usual style of representing both Despencer and his wife, Elizabeth Montacute, but they have a simplicity and a dignity not common. Nor is there anything remarkable about the armour or in the habits of the lady. The multiplicity of buttons on her sleeve imply quite Oriental profusion, and must have been a sad, exasperating matter to do up. The contemplation of these figures brings about the question of portraiture in monumental effigies. This is a very considerable and intricate subject which has only lately occupied attention. To put a large matter in a few words, it should be stated first that the minute information necessary for appreciation of the matter can only be obtained by painfully measuring, drawing to scale, and comparing a large number of effigies throughout the country, and the known circumstances of their production must copiously aid in arriving at a just conclusion. Thus, during the 13th century, a great number of military effigies were executed in Purbeck or in Sussex marble. These must have been largely made and kept in stock, and supplied as they were called for, being repre-

sentations of knights, *quelconques*, conventional or routine figures. For instance, an effigy in the Temple Church, and another at Stowe Nine Churches, Northamptonshire, are almost replicas. Again, the figures of William Longespée the younger at Salisbury, and one at Castle Ashby, are so much alike that the one might be mistaken for the other. Both cannot be portraits. On the other hand, the statues of Henry II. and Richard I., at Fontevrand, resemble each other to the extent that might be expected between father and son, while those of Eleanor of Guienne, Berengeria of Navarre, and Isabel of Angoulème are so unlike each other that, arguing from the kings to the queens, they may also be sufficiently faithful likenesses. Torel's bronze effigy of Henry III., in the Abbey, is evidently a true likeness. This is supported by the countenance of the king at different periods, from youth to age, on his great seals. The furrowed forehead, and the upright triple creases at the junction of the eyebrows, indicative of the feverish and anxious life that was led, can hardly be taken as imaginary creations of the sculptor. On the other hand, again, the effigy of Queen Eleanor, also by Torel, is a purely conventional figure, of singular and dignified beauty, with the characteristic straight under eyelids of the late 13th and the 14th century. In short, portraiture was attempted only when circumstances and conditions were specially favourable; and, as to high ecclesiastics, doubtless careful personal directions were often supplied by cultivated members of conventual bodies. As the use of Purbeck and such like hard stones died out, and freestone and wooden effigies became more numerous, the treatment of such figures with "gesso" for impressing, painting, and gilding, set accurate portraiture more forward; the works now executed had high artistic nature, yet faithful portraiture was rare. Such things as the gessoed church effigy of Guy de Brien must have come from good artistic workshops. There is reason for thinking that Gloucester, London, Norwich, and York were some of these centres. De Brien's effigy is interesting as a late example of the use of gesso, and is, of course, merely conventional. Notable productions from London studios are the effigies of Edmund Crouchback, Earl of Lancaster, and his wife Aveline, the great Fortibus beauty and heiress, in the Abbey. These are portraits, as nearly as the methods employed could make them, but the lady has the narrow slit-eyes not generally looked upon as attractive, but it was the conventionality of the time. Throughout the country, and specially in Gloucestershire, are numberless bare freestone figures marked by no attempt at either art or portraiture. These are the works of the local *cementarii*. They have value as authentic historical documents, for general armour and costume, to the extent that the intractable or irresponsive material would permit. At the end of the first quarter of the 14th century came the great change, and the uses and value of Derbyshire alabaster, which surrendered so readily

to the chisel, were then recognised. The beautiful portrait-effigy of John of Eltham (died 1334)—formerly sheltered by a canopy as fine as that of Despencer, and perhaps by the same sculptor—appears to be the earliest example of alabaster, though that of Edward II. must have been made about the same time. The figure of William of Hatfield, at York, born 1335, and lived but a few weeks, represents a youth of about twelve years old, and can be no portrait. Then comes Despencer and his wife. There is reason for thinking that we have here fairly authentic portraits, and specially in the case of the lady, who doubtless superintended the erection of the monument to her first husband, her own coffin, when the time came, being introduced next to the body of her husband, "lapped in lead." From this time forward—save in a few royal instances, such as Queen Phillipa and Henry IV., and Joan of Navarre—portraiture in alabaster effigies vanished, and the country became filled with purely routine figures of the "camail" and "bascinet" model. There was, indeed, a short intermission when brasses took for a time the place of effigies in the early part of the 15th century, but the artistic gessoed figures came to an end, and alabaster brought about retrogression in monumental art. Here and there we find a belated gessoed and painted figure of the olden type, as to its decorations. Such is the remarkable kneeling effigy of Edward Despencer (died 1375). It is too high up for proper study, but a drawing to scale reveals its delicate and careful details. No doubt a portrait is intended. It should be noticed that in the very few cases where contracts for monuments exist we are not specifically informed that portraits were to be produced. We find the expression "*deux images d'alabastre l'un contrefait a un esquier en armes en tout point l'autre contrefait a une dame gisant en sa surcote overte*"—just as Elizabeth Montacute does—not a word to the effect that personages should be presented "*come ils etaient en lour vivant.*" Even in the case of the Black Prince his will only speaks of "an image in memory of us all armed in steel for battle." Here it may be recalled that Isabella, Countess of Warwick, who sleeps within the beautiful chapel of her erecting in 1439, left the remarkable instructions in her will that a statue of herself should be made all naked, with the hair cast backward, according to the design and model which Thomas Porchalion had for that purpose. In the covenant for the regal monument of her first husband, at Warwick, the figure of "Brass Beauchamp"—though an accurate portrait—is only spoken of as "an image of a man armed." It is possible that the sub-canopy of Isabel's chapel sustained a kneeling figure of wood of Richard Beauchamp, after the manner of Edward Despencer. That the 15th century sculptors in England studied the nude is exemplified by many "lively pictures of death" always placed below the paramount and living representation. The monument attributed to Abbot Wakeman is made up. The canopy must be earlier than his time, 1531—1539, and the

"cadaver" brought from elsewhere. Returning for a moment to the tomb of De Brien, as the latest military figure, here it should be observed that he died at the age of 90, and that a man of middle age is conventionally shown. In its mutilated state there is not much now to be made out from the details of the church effigy. But Stothard has carefully depicted and recorded what could be perceived in 1813. He speaks of the armour and mail as being gilded and silvered on gesso; some fragments remain. The splint armour on the legs is rather German than English. The trefoil arching of the cells of the canopy is unusual, and gives great richness, but the three disjointed stalks of finials running up in the upper stages have no merit whatever.

The Rev. Canon BAZELEY conducted parties round the site of the conventual buildings, most of these exceedingly extensive portions of the monastic establishment having disappeared before the ravages of time and iconoclasts. Canon Bazeley was very positive on the fact that the portion of the Vicar's house known as the "misericord," and believed to have been the infirmary of the monastery, was nothing of the kind. The Latin words, part of which remain, and which have given rise to this notion, he later, at one of the meetings of the Society, expressed the belief were a part of a motto of the Benedictines—*Lætabor in misericordia.* At Malvern Priory they got the motto many times over. He believed this was part of the newark—new-work, not new-ark as it had been interpreted elsewhere—which Abbot Beoley built, and which was the guest chamber. He led the company to the south-east of the Abbey to the Vicar's orchard, and indicated where the infirmary probably existed, mentioning that although a great deal of its foundation was dug up 60 or 70 years ago, he had no doubt there was a great deal left. Perhaps Mr. Yerburgh would excavate the spot some day, and the speaker knew that Mrs. Yerburgh was very keen on it; but Mr. Yerburgh said he must have his hay first. The remains of the cloisters were also inspected.

The visitors were afterwards received in the charming grounds of the Abbey House by Rev. and Mrs. O. P. Wardell-Yerburgh, and partook of afternoon tea, the kindly welcome extended being highly appreciated.

During the early part of the evening the members divided into small parties and visited some of the interesting old houses of the town, the supposed site of Holme Castle, &c., under the guidance of Mr. A. Baker, Mr. F. W. Godfrey, jun., and Mr. F. W. Moore.

Later in the evening a conversazione was held at the Assembly Room, when a number of the gentlemen and ladies who have taken part in the local arrangements joined the members in what proved an exceedingly pleasant evening's proceedings.

The PRESIDENT (Rev. E. R. Dowdeswell), who was in the chair, gave a sketch of the rise of the Abbey of Tewkesbury, and of conventual

life and work, which, by his kind permission, is published in this volume.

Colonel NOËL proposed a hearty vote of thanks to the President for his paper, which was carried with acclamation.

Light refreshments, which had been thoughtfully provided by the Mayor and Mayoress, was then served, after which a series of lantern slides were displayed from a lantern kindly manipulated by Mr. G. S. Railton. These, most of which have been obtained by Mr. F. W. Godfrey, jun., and Mr. W. G. Bannister, chiefly dealt with the bosses, groining, windows, misereres, &c., of the Abbey, the misereres at Ripple Church, &c.

Canon BAZELEY, on behalf of the Society, warmly thanked Mr. Godfrey and Mr. Bannister for having so enthusiastically carried out a suggestion he made a few weeks ago, and remarked that if this were done in every centre the Society would get a very valuable collection of slides.

Mr. H. A. PROTHERO next gave an interesting paper, also beautifully illustrated by the lantern, with slides, including many from his own drawing, dealing chiefly with his ideas, based on records of the past, and his own architectural knowledge, of the appearance of the Abbey before its Norman work had been mixed with that of later periods, its roofs lowered, spire blown down, and west window put in. He was most cordially thanked for his kind services, and the pleasant gathering shortly afterwards dispersed.

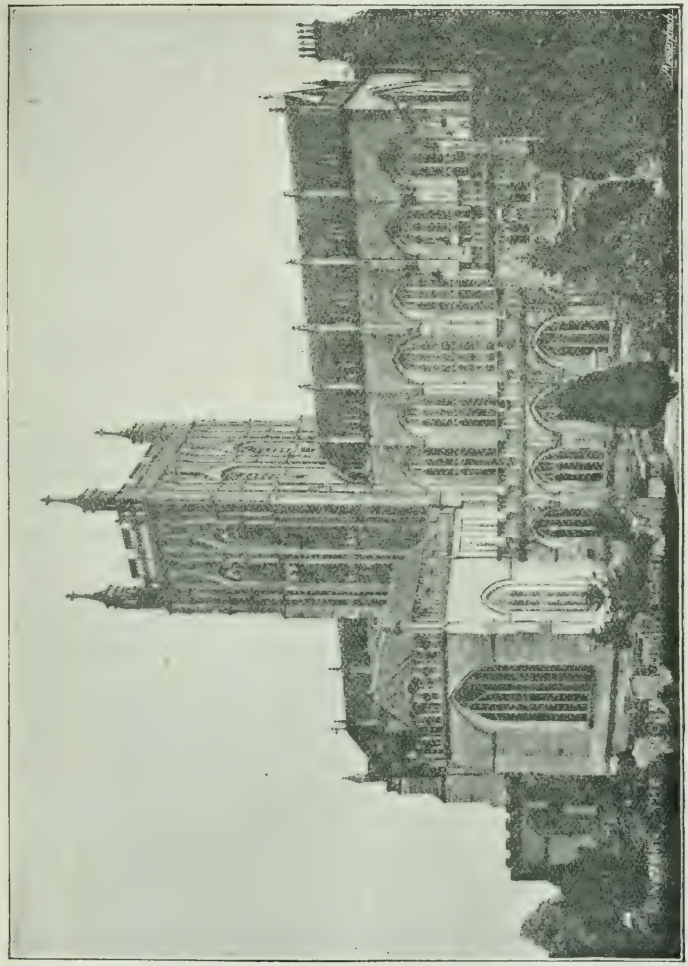
The proceedings of Wednesday began with a break trip to Great Malvern and Little Malvern, which was joined by practically the whole of the members taking part in the meetings. A pleasant drive through the picturesque Twyning Common, where is situate a giant oak, connected in local legends with the name of the redoubtable Dick Turpin, was followed by a short halt at Upton-on-Severn, where the members received an object lesson on the trials of market gardeners, and their readiness to call modern science to aid them in their difficulties, a motor-car with a ton of fresh-picked strawberries from the Evesham district pulling up alongside the breaks, and supplying their luscious wares at 3d. a pound, in lots to suit all customers.

Malvern Chase, the still richly-wooded district which lies between the Severn and the Malvern Hills, was bestowed by Edward I. on his daughter Joan in dowry, on her marriage with Gilbert de Clare, Earl of Gloucester.

Here in earlier times in the fastnesses of the ancient forest, which extended for many miles on either side of the Malvern range, the Briton struggled vainly against Roman and Saxon invader, ere he withdrew across the Wye to make his final stand in the mountains of Wales.

Here, if we may accept the tradition handed down by the antiquary, Leland, and pictured for us by the monks of Malvern in the clerestory windows of their choir, St. Werstan, flying from Deerhurst to escape the

ruthless Dane, built a hermitage, and died a martyr's death. And here, later on, the persecuted followers of Wicliffe found temporary shelter from their persecutors, and won many a convert in manor house and peasant's cot.



On the western slopes of Malvern, bishops of Hereford, from their hunting seat at Colwall, rode forth with huntsman and hounds to kill venison for their hospitable board.

On the east lay Hanley Castle, the favourite abode of the great Earls of Hereford and Gloucester, who delighted in the chase and jealously preserved their forest rights.

The dike which runs from end to end of the Malvern range, from the Worcestershire Beacon to the Ragged Stone, was the outcome of a quarrel, six hundred years ago, between Gilbert de Clare and the saintly Cantelupe, because the Red Earl's men dared to follow their prey across the summit of the hills into the heart of the Bishop's covers.

It was on "a May morwenynge on Malverne hilles," c. 1350, that Robert Langland, or, as Stow and Anthony Wood have called him, John of Malverne, a monk if not a prior of the monastery, had his vision of "All manner of men," and, inspired by the scenes around him, wrote as *Piers Ploughman* of the sorrows of the lowly and the selfish lives of those that oppressed them, and paved the way for another work so soon to follow—Wicliffe's *Last Age of the Church*.

The Church of St. Mary and St. Michael the Archangel, Great Malvern, was, for some four hundred and fifty years previous to the Dissolution, the conventual Church of a Benedictine Priory. The old Parish Church, which stood at the north-west corner of the churchyard, has long since disappeared.

The accounts which we read of the founding of the Priory are somewhat conflicting. On the one hand we are told that some monks of Worcester, seeking for a more secluded life of prayer and better discipline than they found at Worcester, made Aldwin their leader, and with their Bishop, St. Wulstan's approval, began to build a new home on the slopes of the Worcestershire Beacon. But Dugdale, in his *Monasticon*, would have us believe that Malvern was an off-shoot from Westminster, and that grants were made by that Abbey, with the consent of Urso d'Abitot, the Sheriff of Worcestershire, of Powick, Newland and Wortesfield, for its endowment. These, and subsequent donations, were confirmed to the monks by Henry I., who gave them in addition Quat and Fuleford in Staffordshire and Hathfield in Herefordshire. The Abbey had a cell at Colwall in Herefordshire, and one at Avicot in Warwickshire.

Aldwin, the first prior, died about 1130, and was succeeded by Walcher, of Lorraine, a celebrated philosopher, who died in 1135, and was buried in the south ambulatory of the choir. His tomb, with a Latin inscription, was discovered in 1711, and has been carefully preserved.

We can gather little of the history of the Monastery from the Chronicles and Diocesan Registers. Perhaps, until the end came at the Dissolution, there was little to record. In 1239 Walter de Cantelupe, Bishop of Worcester, newly consecrated the conventual church—why, we know not; but in the same year he also re-consecrated or re-dedicated Gloucester, Pershore, Tewkesbury, and Winchcombe. In 1460 the church

was again consecrated; for, like Gloucester in the previous century, it had been transformed from Norman into Perpendicular.

The Priory was dissolved in 1539, notwithstanding the entreaty of Latimer, Bishop of Worcester, that it might be spared. The buildings passed into the hands of Mr. John Knotsforde, "Servant to King Henry VII.," and he began to pull them down for the sake of the materials.

The south transept, the lady chapel, the chapter house, the refectory, and other parts had already perished, when the inhabitants of the Chase, like the men of Tewkesbury, nobly came to the rescue and bought what remained of the conventual part of the church for the sum of £200.

Knotsforde fitted up the prior's house as his own residence, and, dying there in the 23rd year of Queen Elizabeth's reign, was buried with his wife on the south side of the Presbytery. Their effigies and that of their daughter, Mrs. Anne Savage, in alabaster, are in excellent preservation and beautifully carved.

During the last three and a-half centuries the church has passed through many vicissitudes—of neglect on the one hand, and restoration on the other—but much remains of unusual interest, and the sacred building is exceptionally rich in stained glass and decorative wall and floor tiles.

The church consists of a Norman nave, with aisles of unequal width; a central tower, not unlike ours at Gloucester; a north transept and a presbytery, with ambulatory or surrounding aisle.

The arch which led into the eastern Lady chapel remains, and there are traces of the amputated southern limb.

Externally there are no signs of any work earlier than the latter half of the 15th century; but within we have the nave arches and the south wall of a Norman Minster. As far as we can judge from the massive semi-circular arches of the nave, devoid as they are of moulding, the original church would seem to have been erected soon after Gloucester and Tewkesbury, early in the 12th century. The monks appear to have commenced their church, as was usually the case, at the east end, and to have built westwards. When it was complete it had a nave with narrow aisles, a central tower, north and south transepts, and a presbytery, with semi-circular apse, ambulatory and chapels, like Westminster.

Early in the 13th century an eastern Lady chapel was added, and the earlier Norman central chapel was destroyed; but the transformation of the eastern limb took place in the middle of the 16th century. As in many other cases, the Norman tower fell down, and falling, destroyed the adjoining parts of the church. A reconstruction of the nave, presbytery, and transepts was found to be necessary.

The arcades of the nave were taken down as far as the apex of the

semi-circular arches, and the triforium was destroyed. The blank between the arches and the lofty perpendicular windows of the clerestory is the only disappointing feature of the church. The south aisle of the nave could not be widened, for the cloisters abutted on the south wall; but on the north, where there was no such obstacle, the aisle was doubled in width, and a new porch with a parvise was added. The north transept was remodelled, and so also, no doubt, that on the south. As at Gloucester, the architect sought to construct a great east window and a spacious new Lady chapel beyond, with an intervening space for the sake of light. The rebuilding, encouraged and aided by Bishop John Carpenter, went on for many years, and in 1460 the church was ready for consecration.

The story of these eventful days may be read in the architecture, glass, tiles, and carving. When complete, the stained windows must have vied with Fairford in beauty; some of them are of the same date. There is no glass earlier than the reign of Henry VI., and some is as late as the commencement of the 16th century.

An account of the glass, as it appeared in 1600—1640, has been handed down to us from the pen of Dr. Thomas Habyngton, and on comparing it with what remains it is evident that much has perished, and not a little has been removed from its original position.

The late Mr. James Nott, of Malvern, devoted many years to the study of the Priory Church and its contents, and we are indebted to his executors and to his coadjutor, Mr. T. Stevens, for their kind permission to reproduce some of the illustrations of his works.[1]

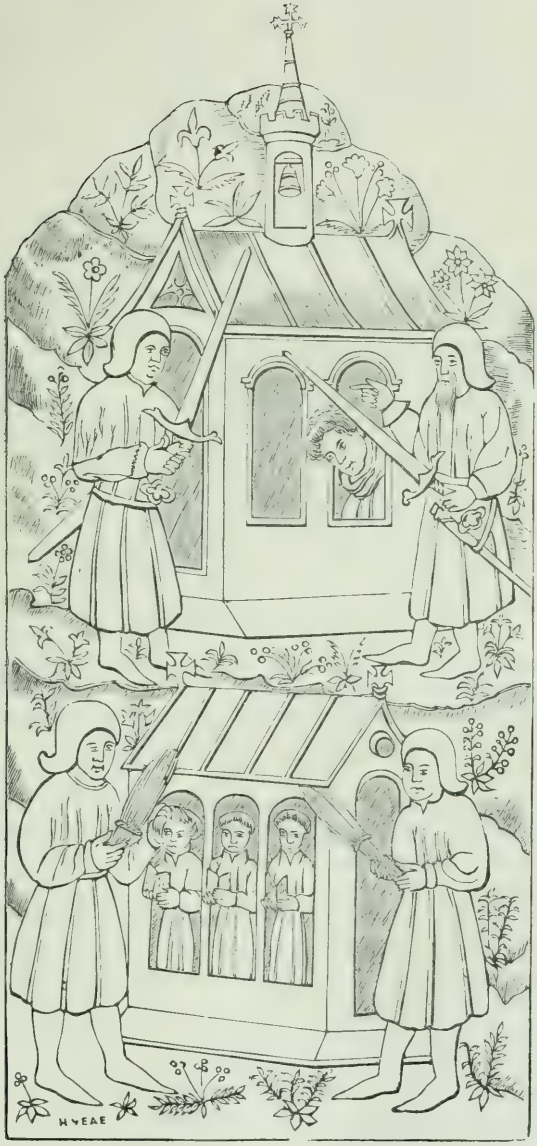
Mr. St. Clair Baddeley has kindly promised to describe the glass, and therefore only a short list of subjects is given here.

West window, thought to have been given by Richard III., because it contained his arms; originally contained a representation of the Last Judgment, as at Fairford. Upper tiers: St. Christopher, St. Mary and Child, St. Lawrence. Below these: An Angel, a Bishop, St. Mary. Lowest tier: An Abbot, St. Augustine, St. Leger, Angel, St. Katharine, St. Nicholas, St. Edmund, Bethesda, Healing the Blind.

Great east window: Scenes from the Last Week of Our Lord's Passion, Groups of Donors and Benefactors.

Clerestory windows, south side, beginning from the east: (1) Angels, St. Jerome, St. Gregory, and various scenes from the lives of Abraham, Isaac, Joseph, and Moses. (2) St. James the Great, St. Thomas, St. James, Head of St. Mary, Centurion, Crucifixion. (3) Arms: *France quartering Barry of 6 or and gu. Supporters: Two Boars*, Female Head, Four Angels.

1 History of the Church and Monastery of Moche Malverne; and the Descriptive Account of the Glass, Tombs, and Pavement. Malvern: M. T. Stevens, Printer, Church Street.



MARTYRDOM OF ST. WERSTAN.

Clerestory, north side, beginning from the west: (1) History of St. Werstan; Donations of William, Earl of Gloucester, Bernard, Earl of Hereford, and Osbern Fitz-Ponz; Grants by William I. and St. Wulstan to Aldwin. (2) Two Sainted Archbishops, Four Sainted Bishops, including SS. Oswald and Wulstan, and two female Saints. (3) Legend of Joachim and St. Anne. From one of the many inscriptions: *Orate pro anima Johannis Malverne qui fenestram fieri fecit*, we gather that the rebuilding of the Presbytery was completed before the prior's death, about 1449.

St. Anne's Chapel, south ambulatory: (1) The Creation. (2) Scenes from the lives of Abraham and Noah. (3) Scenes from our Lord's Passion.

The windows of the north aisle of the Presbytery are too fragmentary to describe in these brief notes. There are apparently the Annunciation, Nativity, Ascension, and Celebration of the Holy Communion.

The north transept, called the Jesus Chapel, contains two excellent windows. That on the north side contained a bidding prayer for Henry VII., Queen Elizabeth, Prince Arthur, the Princess Katharine, and their three knights. As the married life of Prince Arthur lasted only from November, 1501, to April, 1502, this window must be exactly four hundred years old. It was blown out in the 18th century, badly damaged, and disgracefully replaced. The likenesses of Prince Arthur and Sir Reginald Bray alone remain. Above them are the Nativity and Salutation. In the third tier from the bottom are the head of Henry VII., Christ and the Doctors, the Miracle at Cana, and the Presentation in the Temple.

In the fifth tier are Adam, Noah, Abraham, Moses, and David, the Adoration of the Magi, the Ascension, part of the legend of St. Anne and Joachim, and Angels.

The west window contains in the lower half scenes from our Lord's Life and Ministry, including the Last Supper; the marriage of St. Mary, and portraits of donors. In the upper lights are St. John, St. Paul, St. John Baptist, the Annunciation, Nativity, and Presentation.

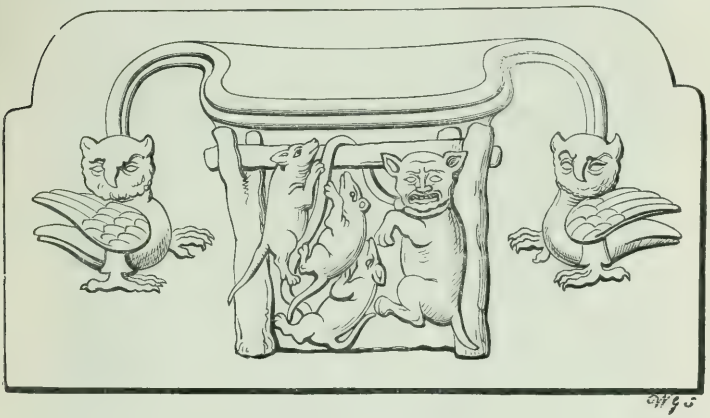
These beautiful examples of 15th and very early 16th century stained glass need most careful re-arrangement, and we are glad that the matter is being considered.

Great Malvern is especially rich in encaustic tiles, which have been proved to be of home manufacture by the discovery, in 1833, about 200 yards east of the Presbytery, of the Priory kiln and fragments of tiles similar to those in the church. Many tiles remaining in Worcestershire and the neighbouring counties appear to be of Malvern manufacture.

Here we have tiles bearing:—The sacred fish; the arms of the Passion; M. (St. Mary) crowned; the pelican in her piety; the swan ducally gorged and chained; the fiery wheel; many inscribed titles with Job xix. 21, &c.; many heraldic tiles of the De Clares, Newburghs, Despencers, Beauchamps, Braceys, &c. Two interesting series of wall tiles bear the dates respec-

tively of 1453 and 36 Henry VI. (1457–8). One tile is lettered WHIL LAR,—perhaps the maker's name. Most of the tiles are now imbedded in the semi-circular wall at the back of the high altar.

An excellent account of the Malvern tiles, by the Rev. Arthur S. Porter, will be found in the 20th volume of the *Antiquary*, 1889, and there are illustrations of them in John Gough Nicholl's *Examples of Decorative Tiles*, London, 1845, 4to. See *Archæological Journal*, v. 232.



MISERERE, GREAT MALVERN.

The misereres of the choir stalls are carved with the figures of agricultural labourers, domestic and fabulous beasts, a bootmaker, angels, devils, &c. We give one from Mr. Nott's *Descriptive Account*.

On the north side of the sanctuary lies the effigy of a warrior in chain mail with small circular shield and a long-handled hammer.

On the south side of the church stood, until 1841, a timber building described as a hall. It appears in the plate of Malvern Priory, in Nash's *History of Worcestershire*. The south side of the church, where the conventual buildings were situated, is in private hands.

The Priory Gateway, built in the 15th century, with a porter's room, will be found on the south-west of the church.

Great Malvern was reached shortly after mid-day, and the members at once proceeded to the Priory, where Canon PELLEY read prayers, and afterwards kindly gave some particulars of the church, of which he remarked that various books had been written upon it, but the best book of all was the church itself, as it seemed to speak its own history, its stained-glass windows taking them back to the story of the foundation of the Priory of St. Werstan of Deerhurst, who, driven thence by the Danes,

GUESTEN HALL, 1850.

sought a more peaceful abode under the shelter of the lovely Malverns. The windows also told of the martyrdom of the prior and the persecution of the monks by the Danes. The rector also gave some interesting particulars relating to the architectural features of the church, which is notable for a grand nave of Norman style, which alone remains to represent the original structure, the year 1501 seeing a rebuilding, which gave the church an exceedingly fine choir in the Perpendicular style, and lofty clerestory and other works in the same style—all excellent specimens.

The PRESIDENT warmly thanked Canon Pelley for his excellent epitome of the history of the church, after which

Mr. ST. CLAIR BADDELEY gave a truly charming description of the stained glass, as he had done the previous day at Tewkesbury Abbey. He said that there could be no more lovely contrast in the matter of its

windows than the Abbey they had visited the day before and the Priory—the Abbey, with its solemnly-lovely 14th century work, glorious in its colouring, and the Priory, later by a hundred years, which had seen a marvellous growth of the appreciation of light and a desire to realise the beautiful. In all directions, except in colour, there was advance.

After luncheon the drive was continued to Little Malvern. By this time the pleasant morning had given place to a leaden sky, and rain fell heavily throughout the remainder of the day in a manner to greatly interfere with the pleasure of the proceedings.

The Priory of Little Malvern, like its more important neighbour, was founded by some monks from Worcester, about the year 1171.

The principal benefactors were William de Blois, Bishop of Worcester, 1218—1236, Henry II., Gilbert de Clare, and John Alcock, Bishop of Worcester, 1476—1486, which last rebuilt the church, and dedicated it to St. Mary, St. Giles, and St. John the Evangelist.

The Priory held lands in Naunton, in this county, and Horewell, in Worcestershire. They were patrons of Cubberley, near Cheltenham, and Nash tells us that Gilbert de Berkeley (it should be Giles de Berkeley) left his body to be buried at Little Malvern and his heart in the chancel of his own church of Cubberley.[1]

Soon after the Dissolution the Priory was granted to John Russell, one of the Russells of Strensham.

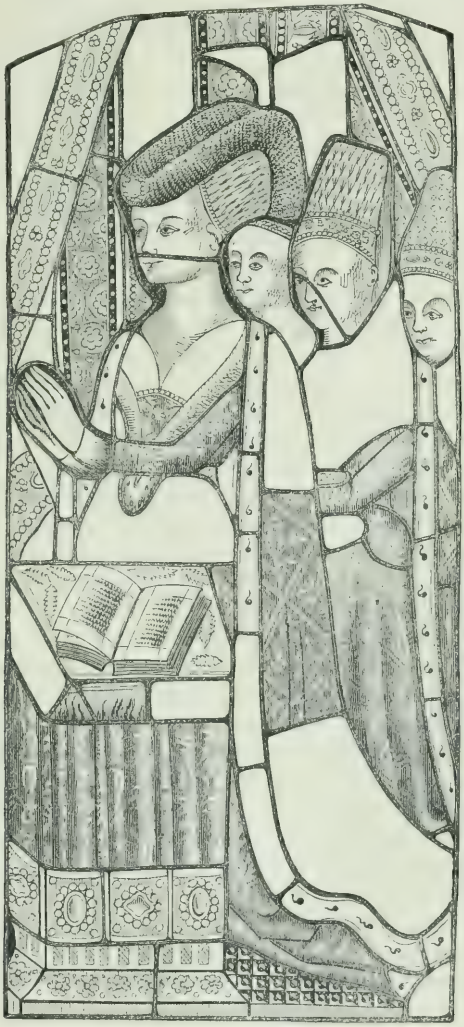
"The Priory Church of Little Malvern was originally cruciform, with a tower at the crossing and a sacristy behind the altar; but now only the chancel is used for Divine Service, what remains there are of the rest of the church being only ivy-covered ruins. The tower is beautifully panelled, and within there is much of interest in the woodwork of the roodloft, screen, and choir seats; there are also some tiles similar to those in the church at Great Malvern, and others apparently of an earlier date. The church was rebuilt by John Alcock, Bishop of Worcester, 1476—1486; and to this period, and more precisely perhaps to the years 1480—1482, may be assigned what is now, as it must always have been, the glory of the church—the beautiful glass in the east window.

This window consists of six lights, with four smaller lights of quatrefoil form in the tracery above; but with the exception of a few fragments, the two central and the two side panels of the window have perished. It is known, however, that the two central panels represented King Edward IV. and his queen, Elizabeth; in the panel behind the king was the Prince of Wales, afterwards Edward V., and behind him again Richard Duke of York. In the panel behind the queen are four princesses, her daughters; and behind them again was John Alcock, Bishop of Worcester and their preceptor. Of the figures of the king and of the Duke of York there are

[1] See *Transactions*, xvii., p. 109.

now no remains; of the queen's figure there are but a few doubtful fragments; of the representation of the bishop there remain fragments of an alb, a violet chasuble, and a crozier—in the right hand is a book, and a chain to which is appended a padlock.

The figures of the Prince of Wales and of his four sisters are perfect, and form most beautiful and interesting examples of the costume of the



period. The prince was in 1482 about twelve years of age; his sisters were—Elizabeth, afterwards queen of Henry VII., who was then about sixteen or seventeen years old; Cicely, in her thirteenth year: Anne, in her seventh year; and Katherine, who was at least three years old."[1]

The two illustrations of the Little Malvern windows are reproduced from the *Archæological Journal*, vol. xxii., by the courteous permission of the Archæological Institute.

Arrived at the Little Malvern Priory, the interesting choir, which, with the tower, alone remains, and is used as the parish church, was inspected under the guidance of Canon Bazeley, Mr. St. Clair Baddeley giving a delightful account of the quaint stained glass.

A cross-country drive of about seven miles in the rain brought the party to Pull Court, the fine old ancestral mansion of the Dowdeswell family, the head of which, the Rev. E. R. Dowdeswell, is this year's president of the Society. The mansion is beautifully situated amongst some of the loveliest undulating scenery in Worcestershire, its well-timbered park extending to the banks of the Severn, and commanding an exquisite view. Here the members were heartily welcomed by the president and entertained at afternoon tea, returning to Tewkesbury in the evening under much better atmospheric conditions than prevailed during the afternoon.

After returning from the Malvern excursion, the members reassembled at the Town Hall, where they had a great treat in Mr. St. Clair Baddeley's disquisition on "Mediæval Art in Stained Glass." With the experience and knowledge of one of the greatest living authorities on the matter, he dealt with his subject in a fascinating lecture. After Mr. Baddeley's address, a large number of beautiful slides illustrating the stained glass of the choir of Tewkesbury Abbey and Deerhurst Priory Church were displayed. The series of slides shown also included several illustrative of the use of the "Lord's Table" not at the East end or as an altar, but in the centre of the chancel, and with seats all round, these including Deerhurst, Winchcomb, Hailes, &c., Canon Bazeley remarking that it seemed a pity that in places where such an historical arrangement existed it should be interfered with. This enjoyable gathering concluded with a learned paper by Mr. F. F. Tuckett, of Frenchay, on "Roods and Rood Lofts."

On Thursday morning a meeting of the Council was held, Mr. F. F. Tuckett being in the Chair, when the following votes were passed:—

That the hearty thanks of this Society be given—

(1) To the Mayor and Corporation of Tewkesbury for their courteous reception of the Society and for their generous loan of the Town Hall, for the Museum, Conversazione, and other meetings

1 *Transactions*, vol. xix., pp. 14, 15.

(2) To the Chairman of the Local Committee, the Rev. O. P. Wardell-Yerburgh; to the able and energetic Secretary, Mr. Cecil C. Moore; to the Treasurer, Mr. A. Baker; and to the other members for the excellent manner in which they have made and carried out the arrangements for the meeting.

(3) To the Mayor and Mayoress of Tewkesbury, to the Rev. and Mrs. O. P. Wardell-Yerburgh, to the President and Mrs. W. Dowdeswell, and to Mr. and Miss Strickland for their kind hospitality offered to the members and others at the Town Hall, the Abbey House, Pull Court, and Apperley Court respectively; and to all the residents in Tewkesbury and the neighbourhood who have so kindly received the members as guests.

(4) To the Incumbents of Tewkesbury, Great and Little Malvern, and Deerhurst for the facilities given by them of examining their interesting and beautiful churches, and for the information afforded by them.

(5) To the Rev. D. G. Lysons for the use of the Deerhurst Schoolroom for lunch.

(6) To Mr. W. Phillips and Mr. Harris for their kind permission to the members to visit Deerhurst Priory and Whitefield Court.

(7) To Messrs. St. Clair Baddeley, H. A. Prothero, Albert Hartshorne, E. S. Hartland, A. Baker, W. G. Bannister, F. W. Godfrey, jun., and Mr. F. W. Moore for their valuable services as guides.

(8) To Messrs. A. Baker, F. W. Godfrey, jun., and W. Ridler for arranging the excellent Loan Collection in the Town Hall.

(9) To the President, to the Rev. C. S. Taylor, and to Messrs. Prothero, St. Clair Baddeley, F. F. Tuckett, W. G. Bannister, R. H. Murray, and Albert Hartshorne for the papers prepared and read by them at Tewkesbury.

(10) To Mr. G. S. Railton for his clever manipulation of the Limelight Lantern at the two evening meetings, and to Messrs. Prothero, Dugdale, Bannister, F. G. Godfrey, jun., R. H. Murray, and to Dr. Oscar Clark for the beautiful Magic Lantern slides exhibited or provided by them.

(11) Mr. F. F. Tuckett proposed and Mr. H. W. Bruton seconded a vote of thanks to the President, the Rev. E. R. Dowdeswell, for his genial and able leadership, and it was carried unanimously with acclamation.

(12) Proposed by the General Secretary and seconded by the Editor, and carried unanimously, a vote of thanks to the Press [the name of Mr. Perry, of the *Western Daily Press*, was specially referred to].

(13) It was proposed by Mr. H. W. Bruton that Gloucester be the place of the Annual Meeting in 1903. This was duly seconded and agreed to. It was suggested that there should be a popular meeting for working men, and a visit to Hereford in connection with the Summer Meeting.

The choice of President was left to the Council.

(14) A vote of thanks was given to Mr. F. F Tuckett for presiding.

It was thought that Sherston might make a suitable centre for the next Spring Meeting; and a suggestion that the next Annual Meeting might be held at Gloucester, with perhaps one day spent at Hereford, met with much favour.

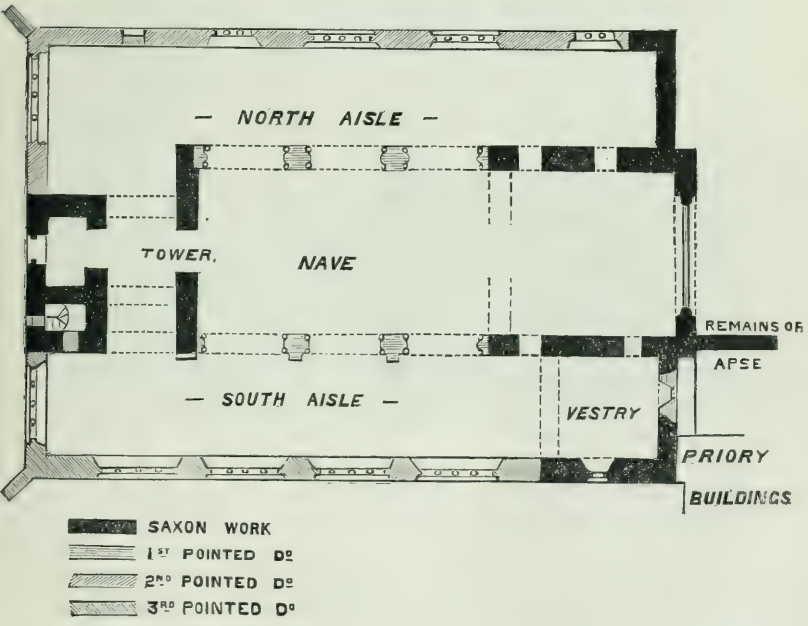
Later in the day the Society visited the battlefield of Tewkesbury, where the fortunes of the House of Lancaster were dashed in a great and final overthrow. The chief events connected with the battlefield were graphically described by Canon Bazeley. The battle fought on May 4th, 1471, although reversed by Bosworth Field in 1485, was for the time decisive, in giving Edward IV. undisputed possession of the Crown and destroying the hopes of the Lancastrian party.

Soon after Queen Margaret landed at Weymouth, on April 13th, she learned that Warwick, the King-maker, had been defeated and slain at Barnet; and she hastened with her untrained levies of west country men towards Gloucester, hoping to cross the Severn by the Westgate Bridge and join her ally, Jasper Tudor. But the Gloucester men were adherents of her foe, and they barred their gates against her, as 172 years later they barred them against Charles I. From Gloucester she marched to Tewkesbury, hoping perhaps to be able to cross there. But Edward, who had lost no time in pursuing her, was close upon her rear, and the two armies took up their positions near the town the same night, the Lancastrians at Gupshill with the Swilgate on their left, another little brook on their right, and the Abbey in their rear. The Duke of Somerset and his brother, Lord John Beaufort, commanded the first line, Prince Edward, the Prior of St. John, and Lord Wenlock the second, and the Earl of Devonshire the third. Edward IV. took up his position on a little common called "The Red Piece," now enclosed, half a mile to the south-west, whence the ground sloped down and formed a hollow between the two forces. Richard, Duke of Gloucester, commanded the van, Edward himself and the Duke of Clarence the centre, and the Marquis of Dorset and Lord Hastings the rear. Gloucester attacked the Lancastrians, and, making a feigned retreat, was pursued by Somerset. Gloucester thereupon turned on his opponents, whilst 200 spearmen lying in ambush in the Park attacked their rear. Somerset fled, and threw the rest of the Lancastrians into confusion. Then the rout became general, and few of the leaders or their men escaped. There seems to have been no quarter given or expected. Some who took refuge in the Abbey were brought out a few days later and executed.

From the battlefield the party drove on to Deerhurst, which bears its antiquity in its name (Deor a wild beast, and Hurst a wood), carrying us back to the far distant ages of the past when a vast forest extended from Worcester to the gates of Gloucester, and when the wolf, the stag, the

badger, and it may be also the bear were the principal inhabitants of the Severn Vale. Leland, the well-known antiquary, of the reign of Henry VIII., tells us that Bede, who died in 735, "makith mention that yn his tyme there was a notable Abbay at Derehurste "[1] Leland was, however, probably referring to the passage in *H. E.* v. 1., "Monasterium quod vocatur Inderauuda, id est silva Derorum," but this Monastery was Beverley Minster.

About the year 679 a Bishopric was founded at Worcester, but we hear nothing of any Monastery at Deerhurst until 804, when Ethelric in disposing of his property gave land at Todenham and Preston-on-Stour, and also at Scræfleh and Cohhanleh, which cannot certainly be identified, to Deerhurst, for himself and his father Ethelmund, who had been slain at Kempsford in 800, on condition that he was buried at the Minster. St. Alphege, Archbishop of Canterbury, 1005–1012, was Abbot of Deerhurst from 970 to 978, when he became Abbot of Bath. The Worcester Chronicle tells us that Cnut and Edmund Ironsides met at Olney, near Deerhurst, and divided the kingdom. Gloucester men like to believe that the meeting took place near their city. In the time of the Confessor Deerhurst lost its independence, for the king gave it to Baldwin, a monk



GROUND PLAN OF DEERHURST CHURCH.

[1] Leland's *Itinerary*, vol. vi. 79.

of St. Denis, who became Abbot of Bury St. Edmund's about 1065. He seems to have kept the Deerhurst property, for William the Conqueror confirmed it to him when he obtained the kingdom. Afterwards, on April 13th, 1069, the king gave Deerhurst Minster to the Abbey of St. Denys;[1] it had, however, been previously plundered for the benefit of Odda, Elfric, and Westminster Abbey.

In 1250 the Priory was sold by the Abbey of St. Denys to Richard, Earl of Cornwall; but it appears to have reverted to St. Denys, for in 1442 it was confiscated as the property of an alien monastery and given in unequal shares to Tewkesbury and Eton. By some arrangement it came wholly to Tewkesbury in the reign of Henry VII., and was dissolved as a cell of that monastery in 1539.

The church as it exists at present forms a parallelogram, but it appears to have been at one time cruciform. The eastern apse which formed the sanctuary of the original church has been for the most part destroyed. The tower is probably earlier than the Norman Conquest, for about half its height. The upper part was built in the 14th or 15th century.

The lower and earlier part is built principally of lias with bands or patches of herring-bone work, but with no long or short quoins in its angles, or any panelling as at Earl's Barton, Barnack, and other Saxon churches. The arch of the pointed doorway was inserted beneath the earlier one, in the 14th century. Above it is the head of a monster, called by some the "Deerhurst Dragon." Within the tower is a second arch, plain and round-headed like the one beyond it. Over this second doorway is the mutilated figure of a saint,—it may be St. Dionysius or Denys, who is said to have been beheaded at Paris. We find him in French glass and sculpture carrying his head in his hands, and he would appear to do so here. The N. and S. arches of the tower have been pierced with lofty Transitional Norman arches to give access to the lengthened aisles. The original ceiling of the porch has been removed, and there are no traces of stairs. The second storey contains two rooms, the one on the west having a western window, and that on the east a round-headed doorway which once led into a western gallery. The corbels supporting the gallery are visible. Near this doorway is a small triangular aperture giving an imperfect view of the church. Two similar apertures are seen in the side walls of the nave. The third storey is divided into two chambers. In the east wall is the interesting two-light window, figured in so many architectural works, having triangular heads, tile-like imposts, fluted jambs and curved plinths. Just above the window is seen a block of stone, which may have been intended to bear an inscription. In the fourth storey there is a blocked-up doorway in the east wall, not visible from the church, which must have led to a chamber between the ceiling and earlier high-pitched

[1] *Monasticon*, iv. 665.

roof of the nave. In the single chamber above, the fifth storey, the bells are hung. The tower had a spire, which was blown down in 1666.

The nave has north and south arcades of three early pointed arches. The Transitional Norman pilasters in the south aisle attached to two of the piers look as if they had been left unfinished, and remained so. The clerestory windows and the roof seem to be of 15th century date. The nave was separated from the choir by a wall, pierced with a lofty arch;

this has been removed. The nave belonged to the parishioners; and the monks, who had their own entrance from their cloisters, worshipped in the choir and sanctuary. The dividing wall seems to have been superseded by a rood screen, the doorway to which remains. The original choir rose to the height of 40 feet, with side walls unbroken by any window or even any ornament. The east wall contains a lofty arch with square-edged label terminating in the heads of wolves. Above the arch is a 15th century window, which was probably inserted after the destruction of the apse.

There are signs of small narrow lights as well. High up the wall are two corbels similar to those at the west end.

The sanctuary, of which only a short piece of walling remains, was semi-circular, and was not so high as the choir.

The choir aisles or transepts appear to be coeval with the choir itself, though the rude doorways connecting them with the choir look like afterthoughts. Each transept had a square eastern apse, but both of these have been destroyed. Fifty years ago, when the site of the apse on the north side was disturbed, many human bones were found; it was, therefore, used for burial It is a question whether the archways in the north and south walls of the choir opened into the upper storeys of these transepts or were constructed for the purpose of light. The western walls of both transepts have been removed.

The transepts were connected with the choir by rude doorways. The north transept has a flat-headed doorway in its east wall, and the south-eastern transept a massive archway. A doorway also led into the south transept from the cloisters

In 1675 Judge Powell, whose effigy we have in the Lady chapel of Gloucester Cathedral, found in the orchard of Abbot's Court an inscribed stone which reads as follows :—

"ODDA DVX JVSSIT HANC REGIAM AVLAM CONSTRUI ATQUE DEDICARI IN HONOREM S. TRINITATIS PRO ANIMA GERMANI SUI ELFRICI QUE DE HOC LOCO ASSVMPTA. EALDREDVS VERO EPISCOPUS QUI EANDEM DEDICAVIT II IDIBUS APRILIS XIIII AUTEM ANNOS* REGNI EADWARDI REGIS ANGLORUM."

Everyone believed this to refer to Deerhurst Church, and it was accepted as proof that it was built in 1056. But since the discovery, in 1885, of the Saxon Chapel, and a second inscription, we have felt sure that this refers to that building, and not to the church. We are no longer bound by any historical limits. The church may be of any date its walls seem to show.

Small Saxon churches of the Celtic type, like Bradford-on-Avon, consisted of a nave and small sanctuary connected by a low, narrow door-

* Should be "ANNO."

way; but churches of the Basilican type, erected under the influence of Roman builders or missionaries, had a large chancel arch, with apses, transepts, western porches, and sometimes nave aisles.

It seems probable that Deerhurst, like Monkswearmouth, Brixworth, and Barton-on-Humber, had in Saxon times a porch or narthex, and not a tower at the west end; though here, as in those churches, a tower was constructed over the porch in later times. There is evidence in the stone-work that the western portion of Deerhurst tower is later than the eastern part, though all of it appears to be pre-Norman.

The first change after the Conquest was the construction, about 1160, of a south aisle. An arch was formed in the west wall of the south transept, and its south wall was produced westward. A great part of the south wall of the nave was removed, and three transitional Norman-pointed arches were inserted. At the back of two of the piers pilasters were constructed, from which pointed arches or vaulting ribs were to spring. The north and south walls of the old western porch were pierced with pointed arches, the dividing wall under the tower was carried southward till it reached the line of the arcade, and the interval was bridged over with an arch in line with the other two, thus forming a western aisle. In the angle of the tower thus formed a staircase was built leading up to the third storey, and the aisle was extended westward as far as the western extremity of the tower. Then, for some reason unknown, the work ceased.

In the 13th century the north aisle, planned sixty years previously, was constructed, with an arcade of three arches similar to those on the south side, but in a later style, made out of the solid wall. At this time, it is thought, the piers and capitals of the south arcade were altered. The alternate use of the white freestone and the green sandstone is very pleasing. We do not find it on the north side.

In the 14th century, fine Decorated windows were inserted in the north and west walls of the north aisle, and in the west wall of the south aisle. Such windows were impossible on the south side because of the cloisters. In the 15th century, clerestory windows were inserted, the tower was raised, and a spire added. The chancel arch was removed, and a rood screen superseded it. In the 16th century, the square-headed windows were inserted in the south wall of the south aisle.

Late in the 14th or early in the 15th century, a reconstruction took place of the conventual buildings. A hall with kitchen and buttery at the south end, and an upper parlour or state bedroom with a panelled ceiling, superseded the slype, chapter house, and dormitory, which, according to the Benedictine plan, should occupy the east side of the east cloister alley. Bigland says that at the end of the 17th century a large hall was standing on the south side of the cloisters. This was, no doubt, the refectory or

frater. We are told that foundations of buildings—probably the guest house, &c.—were found on the west side.

Reference should be made to the papers in the 11th volume of our *Transactions:* by Mr. Hudd, on the Font; by Mr. Buckler, on the Priory; by Mr. Pope, on the Conventual Buildings; and by Mr. Butterworth on

the Saxon Chapel. These papers have been used by Mr. Butterworth, and the illustrations which appear in volume xi. have been reproduced in his *History of Deerhurst*, published by Mr. North, who has kindly lent the plan and the view of the west wall of the church.

In the north transept are four brasses representing Sir John Cassey, Chief Baron of the Exchequer, who died in 1400, his wife Alice and two

other ladies, one of whom Bigland says is Elizabeth Bruges, married first to William Cassey and secondly to Walter Rowdon. One of the illustrations, kindly lent by Mr. Phillimore, from Mr. Cecil Tudor Davis' *Brasses of Gloucestershire*, shows the judge in a coif, tippet and mantel, lined with minever. The lady has a pet dog at her feet called "Tirri." The figures are under a double canopy, between the gables and central pinnacles of which were the figures of St. John the Baptist and St. Anne instructing St. Mary. The former is lost. The Cassey arms: *arg. a chevron between three griffins' heads gu.* are on a shield above Sir John. The two other ladies wear pomanders, *i.e.* round boxes containing perfumed powder.

The following notes on the stained glass in the west window of the south aisle have been kindly communicated by Mr. Baddeley:—

A west window of four lights with traceries, the two central ones only being fitted with stained glass, which, however, are not likely long to survive (owing to local catapulting), as may be observed in two places. Probably the four lights once displayed four figures, one of which was St. Apollonia, now vanished. In the left light has been inserted an early 14th century panel of glowing tints, representing St. Katharine of Alexandria, on a ruby ground, within a niche, surmounted by a richly-crocketted canopy. She wears an orange mantle over a rich green tunic. Her crown and wheel are of gold; while the canopy-work is chiefly silvery, relieved upon a green ground. This valuable and uncommonly beautiful panel was removed from the chapel at the east end of the north aisle, where the Cassey tombs lie, and inserted here on a ground of later grisaille quarries with golden flowers. A bullet has passed through it lately. The 15th century remaining light displays a full-length bearded figure of a beatified prior, or non-mitred abbot, all in grisaille and yellow stain, except the violent mauve foot, which is, of course, modern. He is represented in the act of benediction. In his left hand he holds a crosier, with orarium; and wears a chasuble. The whole is set within a rich border of bright crowns, alternately with ruby quarries.

Each of these lights contains also two separate groups of donors (male and female), kneeling, alternately in blue and purple. The head-dresses of some of the ladies are in Tudor style, and their hair is shown beneath, in cross-hatching.

In the head-light are the arms of De Clare, and the heads of two saints. That on the right has been nearly destroyed by a stone. There are also two rayed suns.

Fragments of scrip contain the following:—**Tewk:** for Tewkesbury; **Apollonia; Dne Salvs et protectio; De bauti . . c.** Wylle.

The arrangement of the seats on three sides of the Holy Table is well nigh unique, though within the memory of many living the same arrangement existed at Winchcombe, Toddington, Hayles, Leonard Stanley, and

other local churches. The date found on one of the panels—1604—really belonged to a pulpit which was formerly in the church, and gives no direct evidence with regard to the age of the chancel woodwork. There does not seem to be any sufficient reason for calling this arrangement a Puritan one. At Deerhurst it would represent the old place of the altar on the chord of the apse. There are some 15th century bench ends in the south aisle.

The Saxon Chapel had no connection with the priory or its church. It was built, as the inscription tells, in 1056 by Odda, lord of the manor, as a chantry chapel where prayers might be sung for the repose of the soul of his brother Elfric.

A nave, 18 feet wide inside, is connected with a narrow chancel by a Saxon arch, 10 feet high and 6½ feet wide, which has jambs of long and short ashlar work, flat moulded imposts, and an arch of single square stones, with a plain square-edged label. The nave had two entrances, north and south, opposite one another, and two windows similarly placed. The chancel does not seem to have had any window. The north wall is a restoration. A square stone, part of which had been cut away to form a lancet window, was found in an old chimney stack, and has been inserted in the east wall for preservation. The inscription, when complete, was probably IN HONOREM SANCTE TRINITATIS HOC ALTARE DEDICATUM EST.

A copy of the inscribed stone previously referred to is also to be seen.

On leaving Deerhurst the members drove to Whitefield or Wightfield Court, which is a fine 18th century mansion, standing on the site of an earlier house in which dwelt Sir John Cassey, whose brass effigy is in Deerhurst Church. The house has stepped gables such as we see at Nuremburg and in Belgium. Two square towers containing newel staircases are perhaps relics of the earlier house. There is some stained glass commemorating the marriage of Henry Cassey to Dorothy Fettiplace. The Casseys gave their name to Compton Cassey and Kilcot Cassey. Some notes on the Cassey family and on the devolution of Whitefield Manor will be found in our *Transactions*, vol. xi., pp. 2–5.

From Whitefield the party proceeded to Apperley Court, where they were most kindly received by Mr. and Miss Strickland, and after viewing the interesting museum, were entertained at afternoon tea. A pleasant drive back to Tewkesbury ended a meeting which, in spite of uncertain weather, proved to be a most interesting and enjoyable one.

THE MONKS OF THE MONASTERY OF ST. MARY, AT TEWKESBURY.

By the Rev. E. R. DOWDESWELL,
President of the Society.

I HAVE been warned by the Secretary that I must be brief, and I find myself obliged to condense some 800 years of the history of the monks of Tewkesbury into half-an-hour's lecture. I must therefore plunge *in medias res*. We learn from the "Tewkesbury Chronicle," which is a mediæval MS. (1252–62) in the British Museum, that the first nucleus of a monastery here grew up round the cell and chapel of a hermit named Theoc in the latter part of the 7th century. It must be remembered that S. Augustine only landed in England in 596, and found the country a heathen land—the ancient British Church having been driven into the mountains of Wales and the west. He lived only to see the conversion of Kent, the foundation of the See of Rochester, and a flourishing mission in London. But the Irish monks had begun the work of evangelization from the north, and Mercia is said to have been converted in 655, and S. Chad established himself at Lichfield in 666. The method of the work was naturally to send out individual missionaries, of whom Theoc was one. His name, like Guthlac and Caradoc, is clearly British. It is therefore probable that he came from the British Church, just over the Severn in Wales, rather than from the north. The next step was naturally that the lone missionary should be joined by other clergy, and by the most promising of his converts. They would build a chapel of wood, and live in mud or wooden huts round the chapel, surrounded by a stockade. The director of the mission would be the spiritual father of the little community, and

they would live under a rule. They would till the land and earn their own living by manual labour, until by the conversion of some chieftain they had secured a patron who could endow them with lands for their maintenance.

The first mention of a monastery at Tewkesbury is 715, and this is probably the actual date of its foundation, as the neighbouring monasteries of Gloucester, Pershore, Evesham, Malmesbury, and Bath were all founded about the same time, the earliest being Malmesbury in 675, the latest Evesham in 706. The Monkish Chronicle has preserved for us what I must call the Legend of the Earliest Founders of Tewkesbury Monastery. The Chronicle relates that in the time of the Mercian Princes Ethelred and Ethelbald (A.D. 675–755) there were two noble dukes, named Oddo and Dodo, members of an illustrious family, and eminent in themselves for their great virtues. They are made to appear as brothers; and Leland, the antiquary of the 16th century, makes them both die in the same year. The chronicler honestly owns that he may be mistaken, and hopes that if some future historian has better information, he will correct his mistakes. The scientific researches of the present day have enabled the late Rev. J. H. Blunt and Mr. J. Round to prove that these two benefactors lived at least 300 years apart. It is true that Duke Dodo has not been absolutely identified with any known personage; but there *was* a Duke Dodo in the 9th century, and it is conjectured that the hundred in which Gloucester is situated (Dudeston) derives its name from him; and I personally like to think that the parish of Dowdeswell, near Cheltenham, from which my family takes its name, was originally Dodo's Wold, situated as it is on the Cotteswold Hills. Duke Oddo has been identified beyond doubt with that Oddo who built the chapel at Deerhurst, which we shall see to-morrow, of whom I will speak presently; the date of the chapel is 1054–6.

Let us take it then, that a Saxon noble named Dodo was the first to endow the monks here with lands. The first lands given to them were Stanway, Toddington, Prescote and

Didcote. We may imagine that this access of riches enabled the monks to greatly improve their buildings. We know that S. Wilfred of York, and his friend Benedict Biscop at Wearmouth and Jarrow, had imported the art of building in stone in the 7th century, and it is not unreasonable to suppose that Tewkesbury followed their example in the 8th. At least we know that the church was of sufficient importance in the year 800 to be made the burial place of a king; for Berthric, King of the West Saxons, was buried in the chapel of S. Faith, in the Church of Tewkesbury, in that year, by Hugo, a Mercian earl, who afterwards chose the same church for his own burial. The 7th and 8th centuries were the golden age of the Anglo-Saxon Church. Then England acquired the title of the Island of Saints. Then she bred S. Wilfred of York; Benedict Biscop, the founder of monasteries; the Venerable Bede, the father of English prose; and Cœdmon, the poet.

But while the English system encouraged the growth of great independent characters, it lacked cohesion and central authority. What it wanted above all things was consolidation and co-ordination. This was to be supplied in the Church at large by the formation of dioceses and parishes by the great Archbishop Theodore (A.D. 668–690), and among the monks by the rule of S. Benedict. Scholars are not agreed as to the actual date of the introduction of the Benedictine rule into England. S. Wilfred claims the honour in the 7th century, and S. Dunstan, of Glastonbury, in the 10th (A.D. 940–988). It seems to me that both claims may in a sense be true; but whatever S. Wilfrid and Benedict Biscop accomplished in the north was absolutely wiped out and destroyed by the terrible devastation caused by the incursion of the Danes in the 9th century (A.D. 836–878). It is stated by most historians that the Danes did not leave a single monastery standing in the whole of England—and scarcely a monk alive.

I see that this is thought to be an exaggeration by the latest historian of the Black Monks in England, Father

Taunton, who believes that it was only absolutely true of the north. But we know that the country between Gloucester and Bath was the great battle ground between Alfred and the Danes. His last victory over them was gained at Bodington. We know that the Danes wintered at Gloucester in 878. We, therefore, are not surprised to hear that Tewkesbury was often pillaged, and twice burnt down in the 200 years between 800 and 1000. And, moreover, we know that when Alfred founded his monastery at Athelney in A.D. 880, he was obliged to import monks from abroad, as there were none in England fit for his purpose. It is clear, therefore, that S. Dunstan (who, with the co-operation of his disciples, S. Oswald, our great Bishop of Worcester (A.D. 962), and Ethelward, Bishop of Winchester, 963, founded at least forty monasteries, all under the strict Benedictine rule) was the second, if not the first, founder of that rule in England, and thus we get to the period when our historical records become more clear and definite. After the devastation caused by the Danes, those monasteries which survived or were restored were probably tenanted by only a few monks. There were only four or five at Tewkesbury at the end of the 10th century. A Duke of Mercia, named Haylward Snow, was patron of the Abbey of Cranbourn in the 10th century. They had adopted the Benedictine rule, probably under the auspices of Bishop Ethelwold, and were greatly enriched by their patron Haylward, or Ethelward. He was also the patron of Tewkesbury, and subjected Tewkesbury with its few monks, as a priory, or cell, attached to the more flourishing Abbey of Cranbourn. He was killed at the battle of Assendune in 1016. He was succeeded by his son Algar, and in due course his grandson, Brictric Fitz Algar, whose romantic story is so well known to my hearers.

But we must go back now to Duke Odda, who was associated by the monkish chronicler with Dodda of 300 years before. The Chronicle relates that these noblemen were buried at Pershore, which they had enriched with many possessions, and where *Odda* had put on the monastic habit

before he died. It says they had a certain brother named Almeric, whose body was buried at Deerhurst, in a little chapel over against the gate of the Priory, which had an inscription over the gate (*in situ* in his day), "that Duke *Dodo* caused this Royal Hall to be consecrated as a church to the honour of the Virgin Mary, on account of the love he bore to his brother Almeric." Now it so happens that this stone was dug up by Judge Powell, in his garden at Deerhurst, in 1675, and was deposited by him at the Bodleian Library in Oxford, a copy of which you will see on Thursday. But we find that it was not Duke Dodda, but Dux *Odda*, who built that chapel, and most important of all the chronicler omitted the date, which is clearly given on the stone, namely, the 14th year of King Edward, *i.e.* 1056. His brother Alfric died (according to the Saxon Chronicle) in 1053, and he himself in 1056, a few months after his chapel was dedicated by Ealdred, Bishop of Worcester. His baptismal name was Ethelwin, or Agelwin, and he probably took the name of Odo on joining the Norman party at the Court of S. Edward. He was the successor of Earl Delfer (described by the monks as "that wicked Earl"), who had despoiled the church of vast tracts of land, which Odda to a great extent restored during his life. It is said that he lived unmarried in order that he might have no heirs to claim succession to the church property. It was from these estates, when they came to the crown on Duke Odda's death, that Edward the Confessor endowed his great Monastery of Westminster. Duke Odda is described as the "Cherisher of Churches, the Entertainer of the Poor, the Defender of Widows and Orphans, the Overthrower of Tyrants, and the Guardian of Virginity," and Mr. Round adds, "We may well be proud to enroll his name among our Worcestershire worthies." If Stanway, Toddington, Prescote, and Didcote were given by Duke Dodo, the other estates mentioned in *Domesday* (1087) as belonging to the Church of S. Mary at Tewkesbury may well have been given by Duke Oddo.

Brictric Fitz Algar having died miserably in prison at the

instigation of Matilda, the Queen of William the Conqueror, all his vast estates were granted to her for her life. On the death of the Queen in 1083 they were vested in the crown, and after William's death in 1087 his son, William Rufus, conferred them, together with the patronage of Cranbourn and Tewkesbury, on the great Norman nobleman Robert Fitz Hamon.

At this period Cranbourn was a flourishing Abbey, Tewkesbury a small Priory; but for various reasons Fitz Hamon and Gerald, the Abbot of Cranbourn, decided to make Tewkesbury the Mother House, and bring the monks there. The site on two rivers was certainly more convenient; it was also a residence of the Noble Patron. Mr. Willis Bund believes that it was part of the Norman scheme for subjugating the country, to have a line of Norman Monasteries along the Welsh border. In any case, the Abbot took up the plan warmly, and went with some of his monks to reside at Tewkesbury about 1099. Fitz Hamon had already begun to build the magnificent church, which to this day strikes all beholders with reverence and awe. These old builders built for the glory of God. Neither time nor money were considered. The church rose slowly from its foundations, and the monastic buildings became habitable in 1102, when Abbot Gerald and fifty-seven monks took possession of them. And still the church grew as the Earl and the Abbot watched it. It is difficult to estimate the cost of such a building; but an anecdote told by the historian, Matthew Paris, may give us some idea. He says that Richard, Duke of Cornwall, the founder of Hayles Abbey (not far distant), told him that the church alone of Hayles had cost him 30,000 marks, which Mr. Blunt estimates to be equal to £100,000 of our money. We know that the stones for the tower were imported from Caen, in Normandy. Neither Fitz Hamon nor the Abbot lived to see the church consecrated. Fitz Hamon was wounded at the siege of Falaise in 1107, and died there. He was brought home to be buried in the Chapter House at Tewkesbury, the church not yet being ready to receive his

honoured body. And after his patron's death, the Abbot (as we are told in the Chronicle) resigned his Abbey and fled to Winchester, where he had been brought up, because he was neither able nor willing to satisfy the King's avarice with gifts. And there he died a simple monk in 1110.

It is commonly thought that these great founders were actuated by unworthy and superstitious motives, hoping to buy the mercy of God for their many crimes by munificent gifts to the church. No doubt there were some such men in those days, as in these; but it is comforting to know that it was not so with the founders of Tewkesbury. We have already heard of the genuine piety of the Dukes Dodda and Odda; and it is recorded of Fitz Hamon, that after he had begun to build he decided to make the work an act of reparation, not for any sin of his own, but for the ruthless destruction of the church and city of Bayeaux by King Henry I. in 1105. Besides building the church and (we may suppose) the conventual buildings, Fitz Hamon enriched his monastery with magnificent endowments in land. He had in 1091 subjugated Glamorganshire and other parts of Wales, and after having rewarded his knights, he gave many churches and large estates to Tewkesbury from his Welsh conquests. The church was not finished and consecrated till November 20th, 1123. William of Malmesbury, a contemporary chronicler, says: "It is not easy to relate how much Robert enriched by his favour the Monastery of Tewkesbury, where the splendour of the edifice, and the hospitality of the monks, attract the eyes and captivate the minds of the visitors."

Now that we have got the monks into their monastery, it will be well to consider their mode of life. The life of a monk in the middle ages was not an easy one. They rose at midnight for the service called nocturns, which lasted for two hours. They then went back to bed till 6 a.m., when they went again to the church for Prime. After Terce, at about 9 a.m., the principal mass of the day was sung; after which they spent the morning in the cloisters at various kinds of

work. The officers of the house had to attend to their departments, the rest were either reading or writing, copying MSS., or teaching the young. No one was allowed to be idle. At about 11 they dined, but on a fast day not till after Nones, about 2 p.m. It was then that they first broke their fast. They ate in silence while one read. After dinner work began again till Vespers at 6, after which they had a spare meal called a collation—a piece of bread and a drink of small beer—and so after compline at 8 to bed. They slept in their clothes, a second set being allowed to each for night-wear. There was no going out without leave. There was a garden for exercise, and generally a bowling green. There was a common room called the Frayter, with a fire, where brethren might meet to converse; and every day, after the High Mass, the whole Convent met in the Chapter House, were faults against the rule were confessed publicly, and penance enjoined. There are black sheep, of course, in every flock; but it is surprising how very little there was to find fault with in the greater monasteries. Discipline was carefully maintained by Visitors appointed at a general meeting of the Abbots of the Order every three years, consisting of three neighbouring Abbots, whose duty it was to enquire strictly into the way in which the rule was observed in every house. But besides that the Bishop of the Diocese was the recognised Visitor of each Benedictine House, with the exception of five that were specially exempted by the Pope. It is true that in the earlier times the Bishop's claim to visit was often disputed, as it was at Tewkesbury. But the question was settled once for all in the 13th century, on appeal to Rome, in the case of Archbishop Edmund Rich, of Canterbury, against his own monks of S. Augustine's. In 1252 Bishop Walter de Canteloup visited Tewkesbury officially. It is recorded that his scrutiny was extreme, each monk being examined separately. As a result we read that the Bishop compelled the monks to keep their rule strictly. The chief officers of the house, after the Abbot, were the Prior and his Sub-Priors, who were responsible for the discipline of the

house; the Cellerer, who provided the food for all; the Sacrist, who had charge of the church; the Cantor of the services; the Guest-Master; and the Almoner. The monks were great landowners and farmers. At Tewkesbury they had an important tannery. This and other business must have taken their ablest men often from the cloisters into the world to see to the interests of the community. But the great body of monks lived simple, quiet lives, divided between prayer and praise, and study and rest.

The importance as well as the wealth of a great monastery was enhanced by the Priories or smaller houses that were subject to it. Of these, the first in order of time and endowments was Cranbourn, to which Tewkesbury had, as we know, been originally affiliated. Cranbourn remained as a Priory attached to Tewkesbury till the dissolution, a Prior and a few monks residing there. The next was the Priory of S. James, Bristol, which was founded by Robert, the Count who married Fitz Hamon's heiress. This also remained attached to Tewkesbury till the end. The Earl gave every tenth stone of the castle he built at Bristol towards the building of St. James' Church. His successor, William Fitz Count, founded the Abbey of Keynsham, but I do not know that it was affiliated to Tewkesbury. Robert de Chandos founded the Church of Goldcliff for secular canons. He gave the patronage to the King. It remained in the King's hand for 318 years, when Henry VI. gave it to Tewkesbury with all its endowments. About the same time Deerhurst was disendowed, and her lands divided between Tewkesbury and Eton College. Much litigation arising about this division, a compromise was effected, Tewkesbury giving Goldcliff to Eton in exchange for the other half of Deerhurst. Henceforth till the dissolution, Deerhurst became a Priory of Tewkesbury, and the Prior of Deerhurst is one of the pensioners provided for then.

It may well be asked, what use had these poor monks for the enormous revenues with which they were endowed? First, to estimate the revenue. I have neither the time nor

the scholarship, even if the means are available, for estimating the value of the possessions of Tewkesbury in the middle ages. The land and churches granted to the monks by their successive patrons and benefactors are set forth in the wonderful array of charters still extant in the British Museum, but in very many cases the places cannot now be identified, and in any case their annual value is not given. But we have the account rendered by Henry VIII.'s Commissioners of the value of the possessions of the Abbey in 1539. "The total annual value of all the possessions of the said late monastery" is entered as £1,595 15s. 9d. This represents rent and tithes, &c., accruing annually, but no account was taken or could be taken of the fines which were paid periodically as lives fell in—on such property as was held by copyhold—which was a common tenure of church property, nor of the amounts paid when a lease was granted for a term of years. For example, Edward Tyndale, brother of William Tyndale, the translator of the Bible, bought the lease for 99 years of Pull and Pull Court from the monks in the year 1534. Whatever he paid for it went into the year's revenue. Bishop Ridley when Bishop of London, sold the lease of Bushley Park to George Carr for 99 years; the money paid went into the treasury of the See, and his last request when at the stake was that either his poor tenants might remain on their farms, or the money they had paid be refunded to them out of his private fortune. But these fines were coming in every day, and were in addition to the annual rents on their rent roll. It has been estimated that these fines, together with their profits on farming (the wool alone was a most valuable asset), on their tannery, and the proceeds of their industry in other ways, must have been at least equal if it did not exceed their annual rents. If so, the total of £1,500 must be doubled and amounts to £3,000; and if we allow for the difference in the value of money between then and now, we must multiply by ten at least, which gives us a total revenue of at least £30,000 a year. Now, how did they spend it? For this I can find no actual figures in the records. So our inquiry must be,

what did they spend it on? (1) On cost of the food and clothing of say 60 monks, and some 150 servants and dependents, a nice little family of more than 200 men and boys. (2) On the Abbot and his household. He lived apart in his own lodgings, and was served with the same state as a great Feudal Baron. He had two country houses, Forthampton and Stanway, to keep up. He had a Chamberlain and Seneschal, a Master of the Horse, two chaplains, a cellarer and cook, a house steward, a valet, a carver, a messenger, and a porter, and a whole retinue of servants to wait on the more highly placed officers. The Chamberlain had a companion, a Squire and two boys to wait upon him, with horses at his disposal, and so with the others in less degress down to the cook, who was allowed only "one honest and knowing boy," but no horse. When the Abbot was out in state he had a train of twenty horses. He was limited to twenty by Papal Bull. (3) There was the up-keep on the monastic buildings and all the necessary repairs of a landowner on a very large estate. (4) In all the parishes from which they received the tithes they had to provide of course a vicar, who was never a monk, and keep his parsonage and church in repair, and provide schooling for the children. At Evesham the monks paid a secular schoolmaster about £100 a year, and one monk in twenty was sent to Oxford. (5) Then the monks are accused of being litigious, at any rate they had to defend themselves against the encroachments of greedy Barons. Their law costs must have been heavy. At the death of every patron and each of the Kings it was necessary to obtain from the successors a confirmation of the titles by which their land was held. They were usually granted as a matter of course, but no doubt at great cost. As a matter of fact Gilbert de Clare II. deprived the monks of all his predecessors had given them. But the whole of these possessions were restored by his son. (6) Sometimes they had to fight their Bishop, as Abbot Peter did in 1221. The dispute began about some relics. The Bishop accused the Abbot recklessly (we do not know of what) and excommunicated him. The Abbot appealed to

the Pope, and went himself to Rome to plead his cause. He borrowed £50 to pay his expenses (equal to about £500 now). He won his cause, and got home again in 1226. The Bishop withdrew the excommunication, but we are not told that he paid the cost of the journey, or the fees paid to the officers of the Papal Curia. (7) There were rates and taxes sometimes levied lawfully by King and Parliament, sometimes extorted by needy Kings. As we have seen, it drove Abbot Gerald from his office altogether, because he could not satisfy the King's demands. (8) The monks were a fruitful source of income to the Pope. In 1230 the monks of Tewkesbury paid to him 109 marks, or about £350, as a tithe of their goods. (9) But over and above all this, the monks were always great builders. If Fitz Hamon and the de Clares and Despencers built and added to the great church, and adorned it with their chapels and tombs, still the monks found much also to do. In 1178 there was a great fire, which destroyed the whole of the monastic buildings. Of course they had to be restored. In 1219 the dormitory collapsed just as the monks had left it; the Prior, who had remained behind, was saved as by a miracle. This had to be rebuilt. In 1334 another fire consumed two great stables and other buildings, besides the principal gateway of the Abbey. In 1237 Hervey de Sipton, the Prior, built the chapel of S. Nicholas; in 1390 Abbot Parker built the beautiful chapel over the tomb of the founder, and so on. And who can tell what was spent on painting and glass, on vestments and ornaments of divine service? And besides all these, the useful and necessary adjuncts of such a community, the great Abbey Mill, the stables, the dairy, the slaughter-house, and such like, all of which had to be built and kept in repair out of the income. (10) And lastly, we must not forget one of the chief glories of every monastery, the crowds of poor that were fed and ministered to daily.

In those days there was no fine old English gentleman, who had a fair estate, and never forgot the poor man at his gate. The monks were the only organised relievers of the

poor, and Tewkesbury being on the direct road between the north and south of England, the demands upon their hospitality were enormous. Moreover, their houses were the only hotels, and kings and nobles, as well as poorer folk, came to lodge there, and the king found it convenient to pension off old servants and favourites with an order to some monastery to support them. At the dissolution Tewkesbury was spending £139 (or £1,390 in our money) annually on such pensioners.

We may conclude this part of our subject in the words of Father Taunton. "If the monks had vast possessions, they had also vast responsibilities. They looked upon their wealth as so much entrusted to them for others. Their vast hospitalities, the exaction of kings, social changes, and disasters such as fire or disease, often crippled them and reduced them to the verge of destruction." This was the case at Tewkesbury when the monks having represented to the Bishop of Worcester that they were so impoverished that they could not maintain their ancient hospitality, he granted them the Church of St. Philip, Bristol, to enable them to do so. We have an interesting ordinance drawn up by Abbot Gerald when he first brought his fifty-seven monks to Tewkesbury, in 1102, apportioning the profits accruing from their various estates to particular uses. Thus to provide the monks' table the following rents and tithes were allotted: Two mills in Tewkesbury and the fishing there, the tithes of the town and lordship, and of certain villages, a third of the alms given in church, the Church of S. Peter, Bristol, certain lands in Wales and Hereford, the lands in Washbourne, Stanley Pontlarge, Amney, Stanway, Toddintgon, Lemington, Fiddington, &c., and the Abbot gave the Manor of Tarent, at the request of Fitz Hamon, to improve the living of the monks to the extent of 12 pence a day. For their clothing, the Church of Fairford, the land at Middleland, certain churches that had belonged to Robert the Chaplain, and 100 shillings per annum from the Abbot; but not till the monastic buildings were finished. To the Secretary—The parochial

dues, except tithes, and one-third of the alms in church, and for parchment alone, the tithes of Robert de Baskerville. For hospitality and the poor—Chettle in Dorset, land at Pequeminton, an enclosure at Winchcombe, and a tenth part of all the monks' victuals. All other revenue was to go towards buying land, and ornaments for the church, and supplying any deficit on the above accounts.

The Abbots of Benedictine Monasteries were elected in chapter freely. They might be one of their own brethren, or one from another Benedictine house. They had to obtain a *conge d'elire* from the Patron, and the Abbot-elect was confirmed and blessed by the Bishop of the Diocese. The Abbots of Tewkesbury do not seem to have been distinguished men, at least outside their own sphere. Abbot Gerald, the first of Fitz Hamon's foundation, must have been a good organiser, a man of great influence with his Patron, a great builder, and a humble God-fearing man, as his flight to Winchester, and renouncing his great office to become a simple monk again proves. Abbot Alan (A.D. 1187—1202) had been a monk at Canterbury, and as Prior there had been in close relation with S. Thomas à Becket, and was chosen to be one of his biographers. He seems to have heen the only notable scholar among them Abbot Robert of Forthampton, known as Robert III., had the reputation of being a saint. He reroofed the dormitory out of money set apart for his own household. It is related that miracles were wrought here in his time. A dumb man of Forthampton, a blind girl of Beckford, a boy of Ripple, and many others to the number of forty, were healed in 1232, and again other miracles took place at his tomb when he died in 1254. But I have not found anything specially interesting about the others till we come to the period of the Dissolution. But from its wealth and its connection with the great Earls of Gloucester, Tewkesbury held a high place among the Abbeys of England. One of the seven copies of Magna Charta was laid up here. But the Abbot does not invariably appear among the Mitred Abbots who were summoned to Parliament. His name appears once

in the reign of Henry III., twice in the reigns of Edward I. and II., and generally in the reigns of Edward III. and Richard II. The honour, however, was far from being desired by the greater Abbots as being a costly burthen, and as taking them from their proper duties. Henry Beoly, the last Abbot but two, signed the declaration in the House of Lords in favour of Henry VIII.'s divorce from Queen Catharine, and Wakeman, the last Abbot, was invariably summoned. During the middle ages, as Feudal Barons, the Abbots had to find Knights for war when called upon in certain proportion to their holdings. Mr. Willis Bund says that the church in the Diocese of Worcester was of great political importance because of its possessions. The Bishop of Worcester could probably have put a larger army in the field than the lay Barons of the county. But while the Benedictines would generally side with the Bishop, Tewkesbury would follow the de Clares. During the Barons' wars in the 13th century, de Clare fought now on one side, now on the other, while Godfrey Giffarde, Bishop of Worcester, was consistently royalist.

We come now to the last scene of all, the Dissolution of the Monasteries, by Henry VIII. It would be foreign to the immediate subject of this paper to discuss Henry's motives in his ruthless work of destruction. Suffice it to say that in 1536 he extorted from Parliament the grant of the property of all religious houses having an income of less than £200 a year, with the distinct proviso that the dispossessed monks should be drafted into the larger houses "where religion is right well kept and observed." But at the same time they allowed the larger houses to be dissolved *if they were willing to surrender*. But not content with this, Henry determined that all monasteries, large or small, voluntarily or against their will, should submit. With this object the King's Commissioners relied upon three methods to gain their end: (1) They tried persuasion coupled with promises and bribery If that failed (2) they used threats and where possible deposed the Abbot and secured as his successor one favourable to the Dissolution. (3 and lastly)

For those who firmly refused there was an act of attainder for treason, and certain death. Our Tewkesbury monks I am afraid succumbed to the first method, and verily they had their reward. Abbot Henry Beoly, 1509–29, as we have seen, voted for the King's divorce in the House of Lords, which may perhaps be taken for a sign that the monastery generally was on the King's side. But he died before the actual crisis. His successor was consecrated in 1531, and died within the year. The last Abbot was John Wakeman. He was constant in his attendance in Parliament, and when the fateful decision had to be made, he seems to have surrendered his trust without remonstrance. The surrender was made on January 9th, 1539, and his house was one of the very last to be dissolved. The reward for his subserviency was a pension of £239 per annum, or about £2,390 of our money, with the use of his country house at Forthampton and other privileges, and on the foundation of the See of Gloucester a few years later he became the first Bishop of that Diocese, with, of course, a great addition of income. His Prior, John Beoly, received £16 a year (or £160). The other officers £13 6s. 8d., and the ordinary monks from £10 to £6 13s. 4d. It may be thought that these pensions are exceedingly small, but perhaps an income of from £60 to £100 a year was not too small for men who were vowed to a life of poverty. The goods and ornaments and chattels that were sold fetched £1,940 of our money. The silver plate reserved for the King amounted to 1,100 ounces, of which more than half was silver gilt. The Commissioners decided that the Abbots' lodging, the buttery, cellar, kitchen, and larder, the stable and the great barn next to Avon, and the Abbey gateway, might remain, but the church, the chapels, the cloisters, the misericord, the kitchen and the library, were deemed to be superfluous. It is one of the curious ironies of fate, that while the conventual buildings, the barns, and kitchens, and stables, which were intended to remain undefaced, have been utterly destroyed, the church and the chapels and the misericord, which were deemed to be

superfluous, remain to gladden our hearts and eyes to this day. The parishioners, to their everlasting credit, raised a sum of nearly £5,000 of our money to purchase from the King that part of the sacred building which had served as the church of the monks, namely, the choir, the chapels, the transepts, and the tower, the nave having been used as a parish church probably since its foundation.

My task is now completed. I have tried to set before you very briefly the fortunes of this great monastery, from its humble beginnings in the 8th century, through its sufferings under the Danes, through its glories during the middle ages, when it rose to such importance and magnificence under the patronage of the princely Earls of Gloucester, till at last the day came when, under the despotic rule of Henry VIII., the monks were dispersed, their revenues divided amongst greedy courtiers, their poor dependents left to starve, till, fifty years after, Elizabeth and her ministers had to devise the cold comfort of the Poor Law to supply in some degree the lavish charity of the monks. We may thank God that the Church was left to continue to supply the means of grace, though shorn of much magnificence.

ON CERTAIN RARE MONUMENTAL EFFIGIES.

By ALBERT HARTSHORNE, F.S.A.

Among the countless monumental effigies, which have been happily preserved in England, we occasionally meet with examples that take us out of the beaten track of study, on account of special peculiarities of attitude, of armour, of costume, or of weapons which are exhibited, or by reason of the badges of office or other details which are shown.

Interest in such memorials may thus be excited in many ways. It may consist merely in the attitude of the individual represented, as we have it, for instance, in the effigy of Sir Oliver Ingham, at Ingham, Norfolk, 1343, shown as half rising from his "flinty couch" of cobble-stones; in the strange restless figure in oak of Sir John de Hauteville, at Chew Magna, Somerset, repainted in evil times; or as in the rare kneeling effigy of Sir Edward Despencer at Tewkesbury, 1375.

Peculiarities of body armour may often justly arrest the attention. We have, for instance, a man at Moccas, Herefordshire, shown in a hauberk of scales, probably of horn; another, Sir Robert de Keynes, at Dodford, Northamptonshire, 1305, wears a hood, hauberk, and chausses of banded mail, the finest of the five sculptured examples of that defence in England; Sir John Gifford, at Leckhampton, wears the rare items the mammelières. Others exhibit cuisses of pourpoint, and "scaly toes," while about two dozen effigies throughout the country illustrate the varied harness and the fascinating military costume of the middle of the reign of Edward II., complete with gambeson, hauberk, haketon, and cyclas.

Other effigies, again, are remarkable from the weapons

they are represented as carrying. The sword, of course, is always with them, its scabbard, in rare and early instances, decorated with small shields—as at Hughenden, Buckinghamshire; its hilt sometimes inscribed ihc—"goddes hygh name thereon was grave"—as in a Purbeck effigy at Winchelsea. It is very doubtful whether the grand and martial effigy at Hughenden represents Richard, youngest son of the great Simon de Montfort, and brother of the two barbarians, Guy and Simon, who slew at the altar of San Sylvestro at Viterbo, as Dante has it, "in grembo di Dio"—in God's own bosom—Henry, son of Richard, King of the Romans, a deed that sent a shudder throughout Christendom. The effigy, apparently of a Welles, carries in the right hand a short and naked dagger, murderous and deadly-looking as a Malay *kriss*.

In Great Malvern Abbey church is an effigy in Purbeck marble, in low relief, signifying its origin in the early part of the thirteenth century. It may be about 1240. The slab narrows rapidly to the feet, every detail pointing to its early character; and it was the sight of this remarkable figure which induced the writer to draw up the present notes. A man, supposed to be one of the De Braci family, is conventionally represented in the earliest form of hauberk, namely, that which was of a piece with the mail hood. This garment was put on over the shoulders, like a smockfrock, the head passed into the hood, opened by a flap on the side, to be afterwards tied up, and tightened over the brows by a band interlaced into the mail, a cervelière or scull of iron, or a wadded cap, giving the enlarged form to the head, and defending it from the weight of the combined hauberk and hood, which was very considerable. The surcote is long, as the very early ones sometimes were, and the man wears on the left arm a circular shield or targe—a defence in use in Scotland until "the '45"—the parma of the Roman soldier. He carries in his mail-muffled right hand a long-handled martel or horseman's hammer, with a sharp pick on one side of the head. This

was a most dreadful weapon in the hands of a bold and desperate man, and caused untold havoc by breaking up the coats of mail, and smashing the cylindrical helms and the heads within them. The weapon was a kind of prototype of the murderous bills of the sixteenth century. Readers of *The Arte of Warre* will recall how the billmen had their special place in the array on the field, and did, when the dread moment arrived, what was significantly called "the slaughter of the battle." Such was the bloody business of the Malvern man with the martel.

Gervase Alard is shown in his effigy at Winchelsea to have unfastened the final ties of his sword-belt before he took his rest, and, with a fine sense of the fitness of things, to have slipped off the mittens of mail, which depend from his wrist, before raising his hands in prayer. In Weston church, Shropshire, is the wooden effigy of John de Weston, wearing, looped by a cord to his sword-belt, a small purse. This worthy knight was Keeper of the Jewels to the Princess Elizabeth, daughter of Edward I., the purse being the badge of his office. Among the fifteen diminutive monumental effigies in England, known to the writer, is that at Britford, Wiltshire, representing a butler, holding a covered cup and wearing a maniple or napkin. In Hughenden church is a slab in low relief, representing a man in armour of the end of the fifteenth century carrying a masuel or mace. This instrument, with its multi-flanged head, derived from the Orient, where it was highly thought of, and often richly inlaid and damascened. It hung at the saddle-bow and was in great request for battering the fine fluted suits of steel. Happy the collector who possesses but a portion of those masterpieces of the armourer's art.

Perhaps still more interesting than the monuments of different kinds which have been alluded to are those monumental effigies proper, and the small statues in the recessed niches or hovels of tombs, representing figures clad neither in armour or in usual ecclesiastical dress, such being but common types, but habited in such a manner that each one

exhibits a distinct type of civil or of minor ecclesiastical costume. Such are, to take paramount figures, the cross-legged civilian at Birkin, Yorkshire, possibly a "cruce signatus"; the civilian in hood and tunic, and bearing a sword and shield, at Loversal in the same county, about 1320; the civilian in a loose tunic and with his right hand resting on the rare circular disk-head of the anelace, at Compton Martin, Somerset, of the same time; the forester at Glinton, Northamptonshire, about 1325, carrying a horn slung from a baudric, a sheaf of arrows, and a "mighty bow"—as Chaucer has it:

> "An horn he bare, the baudric was of green,
> A forester was he soothly as I guess."

To this series may be added the franklin at Cherrington, Warwickshire, on a richly-canopied tomb, 1326; the yeoman at Wadsworth, Yorkshire, about 1330; the "Forester of Fee" at Newland, Gloucestershire, 1457; and the highly interesting alabaster effigy of Leonard de Hastings at Ashby de la Zouche, about 1460, which shows him wearing a sclavine, and a scrip decorated, like his hat, with scallop shells, and his bourdon or staff by his side. This interesting individual had made the journey to Compostella, as the old lines have it:

> "You may see by the signs
> That sitten in myne hat,
> That I have walk full wide
> In wet and in dry,
> And sought good saints
> For my soul's health."

A poem by Sir Walter Raleigh thus refers to such travellers:

> "Give me my scallop-shell of quiet,
> My staff of faith to rest upon,
> My scrip of joy—immortal diet,
> My bottle of salvation;
> My gown of glory—hope's true gage,
> And thus I 'll make my pilgrimage."

It became the custom in later times to present small statuettes of St. James to wealthy pilgrims from afar, sometimes with attendant kneeling figures representing the pilgrim, or himself and his wife, in proof that the pious journey had been made. These were usually fashioned in jet—azavache—and are now objects of considerable rarity. There is an example in the Mayer Museum at Liverpool, and others were obtained some years ago by the late Mr. C. E. D. Fortnum. They all date from immediately after the middle of the sixteenth century.

At Towcester, Northamptonshire, is the remarkable monument of Archdeacon Sponne, who died in 1448, a great benefactor to the town. The memorial is double, the effigy of the archdeacon lying on the upper slab of an open altar-tomb, while beneath lies "The lively picture of Death"—a not uncommon method of representation at this time, and of which examples may be found in most large churches. There is a notable instance to the memory of Bishop Beckington in Wells Cathedral. It is unfortunate that these peculiar monuments should have everywhere given rise to the childish and popular fable that the person represented desired to emulate our Saviour in the wilderness, and succumbed on the thirty-ninth day. At Towcester Sponne is shown in the choir-habit, consisting of a long cassock with tight sleeves, a "surples wythe slevys," and an almutium or aumasse. On the head is a coif, the figure being carved in clunch and the head and hands in oak, according to a not unusual Continental practice. At the lamentable restoration of the church in 1883, the effigy was denudated or stripped by a tool of all its coats of paint, including that which gave the original colours of the vestments. It seems almost incredible, but the figure was decapitated and a new and gross stone-head, with wild Medusa-like locks, put in the place of the wooden one. This latter had been treated with *gesso* for painting, after the usual mediæval manner, it was in perfect harmony with the figure, and probably gave some likeness of the man. The authority for this wickedness was

that of the legal guardians of the memorial—the vicar and churchwardens. It is desirable to mention this particular case as a very glaring instance of the ignorant and barbarous manner in which local history is dislocated or written backwards, and historical monuments defaced or wiped out under the shelter of "restoration," which daily devours apace.

With regard to the small statues in the hovels of tombs, there are no more beautiful examples than those in alabaster or the tomb of John of Eltham, in the Abbey, 1334. Figures of this class, and of particular interest, may be seen on tombs of the latter part of the fourteenth century, as, for instance, on the monument of Sir Roger de Kerdeston at Reepham, Norfolk, 1337, and on that of Richard and Lancerona de Vere, at Earl's Colne Priory, Essex, 1416. Other and little-known examples appear on the sides of a tomb, with effigies in clunch of members of the De Reynes family, at Clifton Reynes, Buckinghamshire, about 1390. The collar worn by the dog at the man's feet is inscribed **BO**, recalling the name "Terri" on the dog's collar in the brass of Sir John Cassey, at Deerhurst, 1400, and "Jakke," the faithful canine friend of Sir Brian de Stapleton, at Ingham, Norfolk, 1438. About forty years later, towards the middle of the fifteenth century, rows of rigid angels holding shields—sometimes alternating with hard conventional figures—took the places on the sides of the tombs of the distressful "weepers," and we no longer have the valuable minor types of out-of-the-way costume.

Akin to the effigies of the kind that have been mentioned, but of far higher interest, are the scarce examples which exhibit compound costume. Taking the few that have been noticed in order of date, we have first a Purbeck marble effigy at Connington, Huntingdonshire, about 1300, showing a young man of delicate features in the usual military dress of the time, namely, hood, hauberk, and chausses of mail, and a surcote confined round the waist by a cingulum. The mail is of the kind known as "chain mail," though there can be little doubt that the different names such as "edge,"

"ring," "trellised," "mascled," &c., are merely the different methods adopted by artists to represent one and the same defence, namely, interlinked mail, the only pattern that was made, (with the exception of the variety known as "banded mail," of which construction we are at present ignorant) from Assyrian times to our own day. Over his hauberk the knight at Connington wears the frock, girded with a knotted cord, and the cowl of a Franciscan—the weed of a friar. These garments may indicate, either that the knight, after a life spent in military service, ceased to obey the summons to repair to Berwick or elsewhere to serve the King with horse and arms against the Scots, and took upon himself a friar's habit for his soul's health, as we have it expressed in the lines upon a seventeenth century monument:—

> "When I was young I ventured life and blood,
> Both for my King and for my country's good;
> In elder years my care was chief to be,
> Soldier for Him whose blood was shed for me";

or, that the weed is shown on the effigy to signify that the dead body had been so vested as a passport through Purgatory. Thus, Milton:—

> "And they who to be sure of Paradise,
> Dying put on the weeds of Dominie,
> Or in Franciscan thought to pass disguised;"

and Gilpin, in his *Beehive of the Romish Church*—

> "They do greatly glory to be buried in a monk's greasy hood."

It may be recalled that when the coffin of King John was opened at Worcester in 1770, the remains of the monk's cowl were found enwrapping the royal head and shoulders, exactly as recorded by Matthew Paris. King John had first been buried between the sainted bodies of Oswald and Wulstan. The slab upon which the effigy is carved narrows rapidly to the feet, like all early monuments, and this one, no doubt, originally formed the actual lid of the coffin, and was placed level with the pavement and used for that purpose.

The effigy was elevated upon a new altar-tomb in late Perpendicular times.

The brass of Sir William Ferrers, at Lutterworth, 1444, shows him wearing the gown of a civilian over his suit of plate; and that of Sir Peter Leigh, at Winwick, Lancashire, 1527, who entered the priesthood late in life, exhibits him vested with a chasuble over his armour. The case of the famous merchant, William Canynges, who died in 1474, though somewhat differing from the examples mentioned above, must be included in this series. He, too, took orders late in life, but is represented by two effigies in St. Mary Redclyffe, to the rebuilding of which fabric he largely contributed. In the one memorial he appears in a furred gown as Mayor of Bristol, and in the other in the choir-habit as member of a collegiate foundation. Seven years before his death he joined the priesthood, and at once became Dean of the College of Westbury-on-Trym, where he partly rebuilt the church and offices. Finally, at Rushton, Northamptonshire, is the alabaster effigy of Sir Thomas Tresham, 1559, showing him in a long black mantle, with a cross flory on the breast, worn over the armour. He was made Lord Prior of the newly-erected Order of the Knights Hospitallers, by Queen Mary, in 1551. The sword is buckled over the mantle, the armour appearing at the neck, wrists and feet.

BRISTOL CATHEDRAL HERALDRY.

By F. WERE.

As it is thought desirable at the beginning of the new century to put on record an account of the Heraldry of Bristol Cathedral, I have compiled the following list with notes as the result of several visits. I have taken note of all that I have come across, and that Mr. Hayward has kindly shown me, but am not able to say whether it is a complete list, though supplemented by Woodward. I begin with the east window, which contains Berkeley alliances and probably benefactors, the dates seemingly ranging from about 1200 to 1500. The first shield at the top is ENGLAND. "Gules three lions passant guardant in pale or," query, Henry III. 2: BERKELEY. "Gules a chevron ermine between ten crosses pattée, 4, 2, 1, 2, 1, argent," of Stoke Gifford, possibly Sir Maurice Berkeley, 1339. 3: BERKELEY. "Gules a chevron between ten crosses pattée, 4, 2, 1, 2, 1, argent," the de Berkeleys. Thomas, brother of Robert, who died 1243, was the first to bear the crosses pattée; before him they only bore a plain chevron. 4: CLARE. "Or three chevrons gules." Lord Maurice de Berkeley married secondly, *circa* 1316, Isabel, daughter of Gilbert de Clare, Earl of Gloucester. 5: WARENNE. "Chequy or and azure." This quartering comes through Clare to 6: DESPENCER. "Quarterly argent and gules in the second and third quarters a fret or, over all a bend sable." Lord Maurice de Berkeley married, 1338, Elizabeth, daughter of Hugh Despencer. 7: DE BOHUN. "Azure a bend argent between two cotises and six *demi* lions rampant, 3, 3, or." The Bohuns were Earls of Hereford, and this quartering would come through Warenne; the coat is remarkable, because the Bohuns always bore "lions

rampant." I am inclined to think with Woodward (*Heraldry of Bristol Cathedral: Herald and Genealogist*, vol. iv., p. 305n, by the Rev. John Woodward) that it is either an artist's or glazier's error: if the first, then from their being called "lioncels"; if the latter, from want of room, perhaps caused by reducing a larger shield to suit this one. 8: De Willington. "Gules a saltire vair." The De Willingtons were a Gloucestershire family; but it is difficult to see why they come in here, not being included in Atkyns' Berkeley quarterings: perhaps as benefactors. 9: Beauchamp. "Gules a fess between six crosses croslet, 3, 2, 1, or." Richard Beauchamp (*G.E.C.*, vii. 58), thirteenth Earl of Warwick, married Elizabeth, 1393, daughter and heiress of Thomas Lord Berkeley and de Lisle. 10: Marmaduke. "Gules a fess between three pigeons close argent." This is not among the quarterings, but I suppose comes in with Thomas Berkeley, who in 1504-5 married Eleanor, widow of William Ingleby and daughter of Sir Marmaduke, Constable of Yorkshire (Atkyns, 139). 11: De la Rivere. "Azure two bars dancetty or." This is not a quartering, but might come in with the next. 12: Fitzalan. "Gules a lion rampant or." This is a quartering most probably through Despencer. 13: Montacute. "Argent three fusils in fess gules." This is not a quartering, so perhaps a benefactor. 14: Bradestone. "Argent on a quarter gules a rose or." Thomas Bradestone was a great friend of Maurice Berkeley, so perhaps a benefactor; but Barrett, p. 291, says it is Abbot Bradstone's. 15: Basset. "Ermine on a quarter gules a mullet pierced or." Margaret, daughter of Thomas Lord Berkeley, who died 1243, did marry Sir Ancelme Basset, Knt.; but its marshalling seems out of place. 16: . . . . "Gules on a quarter argent an eagle displayed or." Liversage attributed this to De la Mare, and so does Woodward; but the last leaves out the metal of the eagle. This renders it false, and until the true reading is found it is better to leave it unnamed. 17: Clivedon. "Or a lion rampant sable crowned gules." Thomas, Lord Berkeley, married,

1347, Katharine, daughter and heiress of Sir John Clivedon, of Charfield, widow of Sir Peter le Veel. It has been attributed to Beauchamp of Essex.

At the base of the window are stone shields, principally badges or devices; but two contain the arms of ELYOT' "(Argent) on a chief (gules) two mullets (of the first)." Barrett says, Robert Elliot, 1515-26; it is thus in the stained glass windows in the cloisters; but the shield might read as a "bar in chief," seeing there is space between the chief and the edge of the shield. Also a shield bearing a saltire, which is attributed to ABBOT HUNT, 1463, and given as "Azure a saltire or," but I can find no authority for this; it is generally a per pale coat.

Below window on reredos or screen, now another Lady Chapel, there are six stone shields, two of them BERKELEY; two ENGLAND; two CLARE; all as before.

CHANCEL (NOW ? LADY CHAPEL).

S.E. WINDOW.

1: BEAUCHAMP, as before. 2: Quarterly 1 and 4, "Gules a mullet or;" 2 and 3, "Sable a cross or." Woodward left both of these unnamed: the 2 and 3 has been attributed to Havenell, and I will leave them so; but I have a strong suspicion that 1 and 4, read as "an estoile," would be Brun, and 2 and 3, read as "quarterly sable and azure a cross or," would be Croun; Maurice Berkeley married Isabel Croun, daughter of Isabel Brun. 3: POYNINGS. "Barry of six or and vert a bendlet gules." Eleanor Berkeley married Richard Poynings. 4: BRADESTONE, as before. 5: SEE OF BRISTOL. "Sable three ducal coronets in pale or." It has been questioned whether the field is sable. 6: BERKELEY, of Berkeley, as before. 7: ? RODNEY. "Or three eagles displayed sable." In this neighbourhood the eagles are always gules or purpure; part of the eagle in chief is cut off by the party line of the impaling, so it is possible it was a separate shield originally;

impaled with it is a false coat, ... "Argent on a chevron or three bucks' heads cabossed entrailed sable." This has been thought to be Servington; but they bore a field generally ermine, a chevron azure, may be sable, and the heads or; besides there is no such Rodney alliance to be found. 8: . . . . A similar shield to the impaling of 7. 9: BERKELEY, of Stoke Gifford, as before. 10: COBHAM. "Gules on a chevron or three estoiles sable." 11: BERKELEY. The same as 9, only with a label of three points azure, the eldest son. There are also two knights who bear—1, "Argent a cross gules," possibly St. George or a Vere; 2, "Gules a cross argent," most probably a Knight Hospitaller.

S.W. WINDOW.

1: MORTIMER. "Azure three bars or an inescutcheon argent, in chief two palets between as many gyrons of the second." Thomas, Lord Berkeley, married, 1320, Margaret, daughter of Roger Mortimer, Earl of March. 2: SAINT LOE. "Argent a bend sable and label of three points gules." The Saint Loes were great church builders, so possibly a large benefactor. 3: ? COBHAM. "Gules a chevron or." There is no certainty about this coat; and seeing that the well-known Cobham appears elsewhere, there seems no reason why this scarce variety should be attributed to them. Woodward thinks the chevron ought to be "argent," and therefore a Berkeley. 4: BERKELEY. With label. *See* 11, S.E. window. 5: WARENNE, as before. 6: DE BOHUN. Here the lions are not demi, but rampant. *See* 7 of E. window. There are also two knights: one bears the Berkeley and the other the ? Cobham. *See* 3 of this window.

N.E. WINDOW.

1: BERKELEY, of Stoke Gifford. 2: COBHAM. As 10 in S.E. window. 3: BERKELEY. With label of three points azure.

N.W. WINDOW.

1 . . . "Sable a cross or." *See* 2 of S.E. window. As No. 3, VERE is marshalled with this; perhaps it is intended

for "sable a cross lozengy or," which is Ufford, an alliance. 2: GORNAY. "Or a lion rampant sable crowned of the field within a bordure gules." 3: VERE. "Quarterly gules and or in first quarter a mullet argent.

ON DOOR LEADING INTO S. AISLE, CARVED IN WOOD, TINCTURED.

DEAN AND CHAPTER. Woodward, p. 298, says: ABBOT SOMERSET. "Azure a saltire between in first quarter a portcullis and in each of the other quarters a fleur de lys argent." Woodward says, "Saltire argent, the rest or." Barrett says, p. 283, that in 1624 the Dean and Chapter changed their seal for "three ducal coronets, in pale a saltire cross *charged with* three fleurs de lis and a portcullis." This is a wrong reading; but he gives these coats properly, though impaled, on the plate of the Cathedral, p. 246. He must have mistaken this for Abbot Somerset's: as it would have been violating the right of the Bishop, I doubt if it was ever done. In Gloucestershire Visitation of 1682 the Dean and Chapter's seal is given with the shields quite separate, a globe being between them; but it is there stated that the 1542 seal cannot be found, yet this one "substantially represents the old one."

CHOIR. WOODWORK.

N. SIDE.

GIRDLESTONE, Canon. "(Per pale gules and azure) a griffin segreant (argent) over on a fess daucetty (or) three crosses pattée (of the first)."

GUTHRIE, Canon. Quarterly, 1 and 4, "(Or) a lion rampant (gules.") 2 and 3, "(Azure) a garb (or) over all a label of four points and a crescent for difference."

THE SEE impaling THORPE, Archdeacon. "(Argent) a fess nebuly counternebuly between three trefoils slipped (gules)." Here the Archdeacon has had appropriated to him the status of a Bishop, like Barrett's seal of the Dean and Chapter, but the "baron" ought to have been dimidiated—

in chief the See, in base Abbot Somerset; *see* end of last paragraph.

The See, impaling Monk, Bishop. "(Gules) a chevron between three lions' heads erased (argent)."

Mosley, Canon. "(Sable) on a chevron between three mill-picks (argent) as many mullets (gules), impaling Nottidge. "(Azure) a chevron between in chief two garbs and in base a golden fleece (or)."

"Under the poppy-head of the Dean's stall," Woodward says, "on this side are, the arms of Abbot Elyott with the mullets pierced, but the shield is charged with a crozier erect in pale enfiling a mitre with labels, the lower shaft looped with a cord, between the letters R.E." *See* plate, p. 303.

S. SIDE.

Tierce. 1: Scott. "(Argent) three lions' heads erased 2 and 1 (gules), between the two in chief an anchor (sable), on a chief wavy (azure), a portcullis with chains (or)." Canon Bankes married first Lady Frances Jane Scott, daughter of Lord Chancellor Eldon. 2: Bankes, Canon. "(Sable) a cross engrailed ermine between four fleurs de lys (or)," a mullet in chief for difference. 3: Quarterly, 1, Rice. "(Argent) a chevron (sable) between three ravens close proper." 2, ? Urian Reged. "(Azure) a lion rampant (ermine)." Woodward says, p. 304, Talbot, and gives the coat a "bordure engrailed," which it has not; now if it was intended for Talbot, the third quartering would be Cardonnel, but here that is not so: *see* Dynevor Lineage, Burke's *Peerage*. 3, ? Gwilliam. "(Azure) three bucks' heads cabossed (or). Gwilliam also bore the next quartering, but with the spearhead sable. 4: Griffith. "(Argent) on a cross (sable) five crescents (or), in the first quarter a spear's head (gules)." *See* Burke's *Peerage* as before. This shield is wrongly marshalled, as it implies either a Scott married a Bankes and a Rice, or a Rice had two husbands,

Scott and Bankes: the "baron" should have been Bankes, and the "femme" a dimidiated coat, Scott in chief and Rice in base; Canon Bankes married, secondly, Maria, daughter of the Hon. Edward Rice, Dean of Gloucester.

THE SEE. ELLIOTT, Dean. "(Gules) on a bend engrailed (or) a baton (azure), within a bordure nebuly—query, 'vair.'" Crest: Dexter hand issuing from clouds and throwing a dart (all proper).

On poppy-head by Precentor's desk, CALEY. "Quarterly argent and sable on a bend gules three mullets of the first."

BERKELEY, of Berkeley, as before, but with supporters, two mermaids, which they seem to have used *temp.* Edward III., and ensigned with a mitre, which is without labels and not charged with the Berkeley coat.

PIGOU, Dean. "(Or) three spearheads, 2 and 1 (gules)," impaling, Quarterly, 1 and 4, SMITH. "? (Azure) two bars chequy . . . and . . . (query, wavy ermine) on a chief (or) a demi lion rampant issuant (sable)." 2 and 3, ? SUTTON. "(Argent) a fess between three escallops (gules)." Unfortunately the carvers forgot that this was an impaled coat and therefore denoted a particular person, who is, believe the Dean's father; if only the paternal coat had been used would have been right. Crest: On wreath, dove with olive branch in beak: this is not the usual Pigou crest, so I suppose the Smiths'.

N. CHOIR AISLE.

E. WINDOW.

Three atchievements, each having a crest—"A falcon, wings expanded argent, beaked and legged gules, belled or." 1: GLEMHAM, Dean, 1660-7. "Or a chevron gules between three torteaux, a crescent for difference." 2: Quarterly of six. 1, GLEMHAM. As 1 without difference. 2, BRANDON. "Barry of eight (really ten) argent and gules, over all a lion

or ducally crowned per pale of the first and second." John Glemham married Elenor, daughter and afterwards heir of Sir William Brandon, Knt. 3: Bacon. "Azure three boars passant in pale or." Sir John Glemham, Knt., married Elizabeth, daughter and coheiress of Thomas Bacon, Esq. 4, Antingham. "Sable a bend argent." Sir Thomas Bacon, Knt., married Alys, daughter and heir to Sir Bartholomew Antingham, Knt. 5, Baynard. "Sable a fess between two chevrons or." John Bacon, Esq., married Margaret, daughter and heir of Robert Baynard. Esq. 6, . . . "Azure a fret or." This quartering is not in Suffolk Visitation, 1561; I cannot find any connection between a family bearing this coat (possibly Antingham might), with Glemham or the other quarterings; but I make this note, that Mr. Poynton has stated, though I unfortunately cannot find the reference, that Dean Glemham married a Harrington, and that she was either relict or relation of Dean Chetwynd; her coat might be "sable a fret or;" but if 6 was an error for Harrington, it would be very unlikely for her to appear in his own window as a quartering. 3: Glemham as before, impaling Parker. "Argent a lion passant gules between on two bars sable three bezants, 2 and 1, in chief as many bucks' heads cabossed of the third." Thomas Glemham, Esq., married Amye, daughter of Sir Henry Parker, 14th Lord Morley, and coheiress of Thomas, 15th Baron.

Round the upper ledges of Bishop Paul Bush's tomb are six shields, coloured, but only showing faint traces of his arms. Bush, Bishop, 1542. "Argent on a fess gules between three boars passant sable armed or a rose inter two eagles displayed of the last." Barrett says this was on the throne now removed.

On upper altar step, a flat stone with lozenge shield partially defaced. Throkmorton. "(Gules) on a chevron (argent) three bars gemelles (sable)." Ann, daughter of Sir Nicholas Throkmorton, Bart., *ob.* 1698.

On gravestone, two oval white marble shields let in; the upper one quite defaced, but most probably bore THE SEE, impaling WESTFIELD, Bishop, 1641; he also seems to have borne "Gules a cross between four garbs or." The other WESTFIELD. "Argent a cross (sable)," impaling MEETKIRKE, now METCALFE. "(Gules) two swords in saltire points downwards (or);" defaced, but a rubbing showed the hilt and pommel of the sinister sword to be in chief.

Monument under E. window. One upper and three lower shields. 1: Has the whole field daubed reddish; quarterly, 1 and 4, CODRINGTON, 1618. "Argent a fess embattled counterembattled sable fretty gules between three lions passant of the last." 2, TREGARTHIAN. "Argent a chevron between three escallops sable." 3, KELLEWAY. "Argent two glaziers' irons (? spokeshaves) in saltire sable (now or) between four pears pendant proper" (*i.e.* gules and or). These are the true coats; they are daubed on the monumeut. Robert Codrington was the grandson of Thomas, who married Mary, coheir of John Kelleway and Joan Tregarthian. 2: CODRINGTON, as before. 3: CODRINGTON, impaling, Quarterly, 1 and 4, STUBBS. "Sable on a bend between three pheons (with shafts) points downwards argent as many oval buckles gules." 2 and 3, . . . "Lozengy argent and sable." The Robert of this monument married Anne, daughter and coheiress of William Stubbs. Dr. Drake in his *Hundred of Blackheath* mentions, on p. 233, that "house and lands were let in 1565 to William Stubbs and his daughters Anne and Susan, on their lives, at 100s." Perhaps this was the Anne, but I can find no pedigree to prove 2 and 3; there was a second grant of arms in 1445 which ought to be quartered with Codrington. 4: SAMUELL, *alias* SAMWELL. "Argent two squirrels sejant addorsed gules." Robert Codrington, grandson of the above Robert, married in 1674 Agnes, daughter of Richard Samwell, of Upton and Gayton, Northamptonshire.

Layard, Dean, *ob.* 1803. "(Gules) a chevron (or) between in chief two six pointed mullets, the edges issuing rays (of the last), pierced (of the field) and in base a crescent (argent), on a chief (azure) three mullets as before."

Loose shield in arched recess. Berkeley, of Berkeley, as before; most probably from monument of Joshua Berkeley, Dean of Tuam, *ob.* 1807.

On lozenge shield. Harcourt. "Gules two bars or." 1792 to 1801.

Raymond, *ob.* 1830. "Sable a chevron between three eagles displayed argent, on a chief of the last a bend engrailed inter two martlets of the field, a crescent gules for difference." Lieut.-General Raymond married Anne, daughter of Alexander Forbes, of Crishal Grange, Essex. On escutcheon of pretence, Forbes. "Azure three bears' heads couped 2 and 1 argent, muzzled gules." Crest: Dragon's head erased or gorged gules. *Landed Gentry* pedigree does not give this marriage.

Freke. "Sable two bars (argent) or, in chief three mullets of the last," impaling . . . "Sable three lions rampant argent," query, Prous. Barrett says Philip Freke was Sheriff of Bristol 1708, and this monument says he died 1729, but I cannot find his marriage. Crest: Bull's head couped gules (? sable), armed, collared and lined or.

Woodward, *ob.* 1828. "Azure a pale engrailed between two eagles displayed argent." Crest: On ducal coronet (or) a grey hound sejant argent.

Burton, *ob.* 1838. "Sable a chevron or between three owls argent crowned of the second." Crest: Owl as in the Arms.

Howe, *ob.* 1828. "Or a fess between three wolves' heads erased sable," impaling, "Argent a fess nebuly between

three mullets sable"; this would be BLACKBOURNE, but I cannot find pedigree to prove it.

Against this wall seems to be the broken-up parts of the large monument of Thomas Coster, M.P., given a folding plate in Barrett's *Bristol*, p. 299; this had two shields. 1: "Ermine a chevron per pale or and sable." I suppose COSTER, *ob.* 1739. He is called "Armiger," but reference books do not give it. 2: "Or an eagle displayed azure." ROUS. Thomas Coster married, first, Elizabeth, daughter of Thomas Rous, Esq., of Wotton-under-Edge.

CUMBERBATCH, *ob.* 1796. "Gules an eagle displayed between three trefoils, 2 and 1 or." Woodward says adjoining this, now deprived of its shield, in the Lay Clerk's Vestry, CUMBERBATCH, *ob.* 1785, impaling TRINELL. (Papworth.) Quarterly, 1 and 4, "Sable two swords in saltire proper, hilted or between three coronets of the last, one in chief and two in flanks." 2 and 3, SOMERS. "Vert a fess dancetty ermine." I cannot find Trinell and Somers alliance, but the former, like the Cumberbatchs, was most probably of Barbadoes.

On wall above triforium passage, and so very hard to read, the two following:

THE SEE, impaling CONYBEARE, Bishop, *ob.* 1755. It looks as if the tinctures had been reversed, but should be "Argent a saltire sable debruised by a pale gules." His gravestone lies at the entrance to the chancel from the S. choir aisle, and bore coat, but too defaced to read.

On wreathed pillar. TIERNEY, 1771. "Azure a sword erect proper, hilt and pommel or, between two lions rampant respecting each other of the last." This ought to have "On a chief ermine three trefoils slipped vert," and the lions "double queues," which possibly they have. Impaling VASSMER. "Azure a crane argent with its vigilance or, between three bezants." Woodward, p. 298. Not in reference books.

S. CHOIR AISLE.

Over entrance door into chancel on stone screen, a finely carved shield of the royal arms, Quarterly France and England, ensigned with a crown, and having for supporters, lately renovated in parts, on the dexter, what is usually a dragon, but this has only two legs and therefore a wyvern, with a long twisted tail supporting the shield; on the sinister, a greyhound. Most probably an early Henry VIII^th.

Wright. Two badges or rebus of Thomas Wright, Receiver-General for the Chapter, 1541.

E. WINDOW. COMPANION TO N. CHOIR AISLE, E. WINDOW.

1: Glemham. *See* N. choir aisle, impaling Brandon. "Barry of ten argent and gules a lion rampant or, crowned per pale of the first and second." *See* N. choir aisle. 2: Glemham, impaling Wentworth. "Sable a chevron between three leopards' faces or." Christopher Glemham married Margaret, daughter of Sir Richard Wentworth, Knt., co. Suffolk. 3: Glemham, impaling Bacon. *See* N. choir aisle, also for Crests.

E. WALL.

Cary, 1724, defaced. "Argent on a bend sable three roses of the field." Crest: Swan proper, lying on triforium passage.

Booth, Dean, 1708–30. "Argent three boars' heads erect erased 2 and 1 sable, langued gules." (Partly defaced.)

Riley, 1828. "Or a fess between three crosses pattée vert." Crest: Dragon's head erased gules bezanty.

Tomb. Bronze, and also four tinctured out of six, under canopy above. Quarterly, 1 and 4, Muirhead. "Argent on a bend azure three acorns or." 2 and 3, Grossett, 1820. "Azure three mullets in fess or between in chief an acorn of the last and in base three bezants barways," impaling, Quarterly, 1 and 4, Shirley, "Paly of six or and azure a canton ermine." 2 and 3, Waldeshef. "Azure (generally gules) three swords in pale bendways points sinisterways

downwards argent, hilts and pommels or." Shirley married the heiress.

Tomb, in recessed arch between aisle and chapel commonly called Berkeley. Round the arch above are shields bearing a chevron, FITZHARDING or BERKELEY; below, on the chapel side, under a frieze of horseshoe character evidently adapted from the Ferrers' badge, are five shields untinctured. 1: BERKELEY, with the crosses. 2: FERRERS, "Vaire" (or and gules). 3: The three lions of ENGLAND; query, Henry III. or Edward I. 4: DE QUINCI. "(Gules) six muscles, 3, 2, 1 (or)." G. E. C. says: Thomas Berkeley, *ob.* 1321, 1st Baron, 1295, married in 1267 Joan, daughter of William de Ferrers, Earl of Derby, by his second wife, Margaret, daughter and coheir of Roger de Quinci, Earl of Winchester. 5: BERKELEY, "with crosses and a label azure," generally attributed to Maurice, son of the former. These shields, &c., have a modern appearance, but if old, or copies of old, this last shield's label has the heraldic lines on it, denoting it to be "azure," and therefore a very early example; but unless the crosses were painted in the shields in the archway, this tomb would belong to an earlier Berkeley, say Robert, brother of the Thomas who adopted them as charges.

S. WALL.

THE SEE impaling SEARCHFIELD, Bishop, *ob.* 1622. There are two readings of this coat. 1: "Argent three crossbows bent, each loaded with a three (? five) headed bird bolt sable, a chief vert." 2: Barrett says, "Azure three crossbows stringed argent, a chief or." The carvings resemble more the string loosed, like a modern catapult, as there is no middle stock like a modern crossbow.

CHETWYND, Dean, *ob.* 1639. "(Azure) a chevron between three mullets (or)," impaling HARINGTON. "(Sable) a fret (argent)." Mr. Poynton, in his *History of Kelston*, says Dean Chetwynd married Helena Harington.

Two niches, holding as many effigies, on their shields the BERKELEY with crosses.

On floor, gravestone. PHILLIPS. "(Or) a lion rampant (sable) collared and chained of the first."

WINDOWS: S.E.

Quarterly, 1 and 4, LOSCOMBE. "Argent on a fess azure between three leopards' faces entrailed sable (really proper, a cross ? moline inter two crosses croslet or.") 2 and 3, COUPER. "Argent on a chevron gules between three laurel leaves, the two in chief respecting, slipped vert, another chevron ermine."

S.W.

1: SYMONDS. "Or three trefoils slipped sable," generally "Azure three trefoils slipped or." 2: SYKES. "Or on a chevron azure between three tufts of grass vert as many crosses croslet of the first." 3: SYMONDS. "Per fess sable and argent a pale counterchanged, three trefoils 2 and 1 slipped of the second." 4: "Barry of twelve argent and gules." Papworth gives MANWARING or STUTVILE, co. Somerset, for the last.

Over entrance to Berkeley Chapel four stone shields, two BERKELEY of Berkeley, and two with plain chevron and no crosses. FITZHARDING or BERKELEY.

Old glass in window S. side of sacristy or vestibule to Berkeley Chapel. Three shields within a round bordure.

1: "Azure a fess or, over all a ? camel's head erased argent, charged with three ermine spots." 2: Quarterly of eight. 1, ? defaced or patch; 2, "Azure with large diaper ? patch, a bend vert." 3, ST. JOHN. "Argent on a chief gules two pierced mullets or." 4, Gules ? oak-branch with two acorns argent." 5, "Barry of six ? azure, purpure or sable and gules." 6, ? LEICESTER. "Azure a fess between three fleurs de lys or." 7, ? VERNON. "Argent a fret sable." 8, ? DELAMORE. "Argent six martlets, 3, 2, 1, sable."

In a glass case underneath, Mr. Warren has preserved old tiles which came out of the so-called Berkeley Chapel; one of Abbot Elyot's, with the chief and two pierced mullets, is very perfect except the tinctures, and two of the Berkeleys of Berkeley are also in the same condition, together with broken pieces of the last.

WILLIAMS, Bart., 1804. Almost defaced. Woodward says: "Argent a stag trippant proper." Reference books add: "Hoofed and attired or, between the attires a royal crown proper" (being an augmentation granted by King John). Baronetcy extinct in 1804. In sinister chief Ulster badge, on escutcheon of pretence. RILEY. "Or a fess between three crosses ? patty vert."

Over triforium passage under Loscombe window. Quarterly, 1 and 4, WALKER. "(Argent) on a chevron (sable) between three roundles (pellets) as many crescents of the field." 2 and 3: . . . "A chevron between three castles." Woodward gives a wrong reading, but without a pedigree I cannot prove 2 and 3: impaling ANDREWS. "Gules a saltire (or) charged with another vert." Crest: Sun in splendour proper. Motto: Passibus æquis.

NEWTON CHAPEL—S. AISLE.

ON TOMB—E. SIDE.

NEWTON (CRADOBK), *ob.* 1444. "Argent on a chevron azure three garbs or."

S. SIDE.

1: Barrett says this tomb has at top three shields; "one belonging to a man has 24 quarterings, another belonging to a woman 12, and the middle one man and woman impaled." So in his time, 1789, the man's shield had 24 quarterings; but in Woodward's time, *circa* 1867, numbers 1, 5 and 9 of these quarterings had been knocked off, and are still so, after which no doubt the wretched tincturing that is on them at present was painted. Woodward unfortunately failed to notice that this was an impaled coat, and so runs the lines of

quarterings into one another; the man bears 9 quarterings and jagged edges of 3, the woman 12. The first quartering is missing, CRADOCK-NEWTON, as before. 2: SHERBORNE. "Ermine three fusils in fess sable." Lozenges in *Gloucestershire Visitation*, 1623, p. 114. Robert Cradock, lord of Newton, married Margery, daughter and ? heiress of Nicholas Sherborne. 3: ANGELL; Collinson says PENNINGTON. "? Or four fusils in fess azure, over all a bend gules." I think the former most likely, but I cannot find any alliance for either. 4: PEROTT. "Gules three pears, 2 and 1, argent really or." Richard Cradock, the first who took the name of Newton, married Emma or Amicia, daughter and coheir of Sir Thomas Perott, Knt., of Ystington (Pembrokeshire). *Gloucestershire Visitation*, as before. 5: Missing; query HARVIE, so given in the Confirmation of Newton Arms, 1567, *Herald and Genealogist*, iv. 438; and Dr. Drake says in *Hundred of Blackheath, Additianal Notes*, xxii., perhaps modifications of NERNUYT, and gives the lion and billets "argent"; whereas the blazon and the reading is always "Sable billetty a lion rampant or." But this Emma Harvie, called "Emate d. John Hardy, of London," in Mr. Weaver's *Somerset Visitation* of 1531, marries the same man as Emma Perott did, so possibly, although called daughter, she might have been widow, and that this quartering is an old Perott coat, as no such Harvie arms seem to be known; it is also one of the quarterings in Sir John Palmer Acland's shield in Berry's plates. 6: "Sable a chevron argent," really CHEDDER. "Sable a chevron between three escallops argent." Sir John Newton, buried at Yatton, 1488, married Isabel, second daughter and coheir of Sir John Chedder, Knt. 7: "Gules a bend between two crosses croslet argent," really HAMPTON. "Azure a bend between six fleurs de lys or." Lucy Hampton, *ob.* 1504, married—first, Sir Thomas Chokke; secondly, Sir Thomas Newton; third, Sir Edmund Gorges. *Gloucestershire Visitation* says she was the daughter and coheir of Matthew Hampton. 8: BITTON. "Ermine a fess gules." Richard Hampton married Elizabeth, coheir of Sir John Bitton. 9: Missing, really FUR-

NEAUX. "Gules a bend between six crosses croslet or." Sir John Bitton married Hawise, daughter and coheiress of Matthew Furneux, Knt. 10: "Sable a chevron argent," really CADICOTT. "Sable on a chevron between (*Gloucestershire Visitation*) three trees (eradicated), leaves (East Harptree monument) or, an eagle displayed of the field." Philip Hampton married Alice, daughter and heir of Walter Cadicott (Weaver's *Somerset Visitation*, p. 27). 11: GOURNEY. "Paly of six or and azure." Joan, heiress of Thomas Gourney, married Walter Cadicott. 12: HARPTREE. "Argent a saltire humetty, flory at the ends, gules." Robert Gourney, of Beverston, Gloucestershire, married Ellen, heiress of William Harptree. IMPALING: 1, PASTON, here and everywhere. "Azure six fleurs de lys, 3, 2, 1"; really, "Argent six fleurs de lys azure, a chief indented or." Sir Henry Newton married Catharine, daughter of Sir Thomas Paston. 2, "Sable a fess between two chevrons argent," really PEECHE. "Argent a fess between two chevrons gules." Walter Paston married Ciceley, daughter and heir of Simon Peeche. 3, Here PASTON, wrong as before; ought to be LEECHE. "Ermine on a chief indented gules three ducal coronets or." Clement Paston married Ciceley, daughter and heir of William Leeche. 4, "? Sable a chevron argent," really SOMERTON. "Or on a chevron between three lions' heads erased gules, as many bezants." Clement Paston married Beatrix, daughter and heir of John Somerton. 5, WALCOTE. "Azure an inescutcheon within orle of martlets argent." 6, "Gules a chevron between three birds argent," really BARREY. "Argent a chevron between three bears' heads couped sable, muzzled or." Judge William Paston married Agnes, daughter and coheir of Sir Edmund Barrey. 7, HEMGRAVE. "Ermine (generally 'argent') a chief indented gules." Query, BROME. 8, "Ermine a fess gules," which is Bitton, but really WATSAM or WATSAND. "Argent a fess between two (also three) crescents gules," but apparently more correctly, as it is a quartering of Gerbridge, "Argent a fess in chief two crescents gules." 9, "Argent a lion

rampant guardant gules," really Hatherfield. "Azure a lion rampant guardant or." 10, Gerbridge. "Sable a fess between two chevrons or." I have not been able to connect 7 and 9, but 10 comes through 6, Barrey, as Sir Edmund Barrey married Alice, daughter and heir of Sir John Gerbridge. 11, "? Azure a chevron argent," really Peever. "Argent on a chevron gules three fleurs de lys or." 12, Mawtbye. "Azure a cross patty throughout or." John Paston, Esq., married Margaret, daughter and heir of John Mawtbye.

Cradock Newton, as before, impaling wrong Paston. Crest, above, partly defaced: a king of the Moors armed in mail, with gauntlets under his girdle crowned gold, kneeling on his left knee in the act of delivering up his sword all proper.

On lozenge shield, 12 quarterings. 1, "Ermine two bars wavy azure." I suppose we must consider this is intended for Paston. 2, "Argent a fess between a chief indented az, and a chevron gules." This also must be intended for Peeche. 3, "Ermine a chief indented gules." This, although being Hemgrave, and is repeated in its proper place, No. 7, by the marshalling, ought to be the part that it is of, Leeche. 4, "Or a chevron sable between three lions' heads erased gules," sufficient to show it to be Somerton. 5, "Azure an inescutcheon within an orle of martlets argent," Walcote. 6, "Argent a chevron between three bears' heads couped sable, muzzled or," Barrey. 7, Hemgrave, as before. 8, Watsand. "Argent a fess and two crescents in chief gules." 9, Hatherfield, as before. 10, Gerbridge. Query, with one chevron only. 11, "Argent on a chevron gules three lozenges or," Gerbridge. This may possibly be the correct 11; but the oldest marshalling known says 11 is Peever, as given before. 12, Mawtbye, as before.

Six small shields. 1: PASTON, impaling "Or a chevron between three lions' heads erased gules," intended for SOMERTON. 2: CRADOCK NEWTON, impaling SHERBORNE, as before. 3: PASTON, impaling "Ermine a chief indented gules;" most probably LEECHE: may be HEMGRAVE. 4: PASTON, impaling BARREY. 5: PASTON, impaling "Argent a cross engrailed sable," query. Most probably a wrong blazon, as there seems to be no PASTON marriage of a family that bore such a coat. 6: PASTON, impaling MAWTBYE, as before.

S.W. SIDE. ON TOMB, W. SIDE.

CRADOCK NEWTON, impaling "Per pale or and gules, over all a double-headed eagle displayed ?sable or proper;" really "counterchanged," though sometimes "azure and or," STONE. Sir John Newton, *ob.* 1661, married Grace Stone. Crest: the same as the one over Sir Henry's tomb, but with sword in dexter hand.

ELDER LADY CHAPEL.

BERKELEY, of Berkeley, on the surcoat of Maurice Berkeley.

N. TRANSEPT.

Brass. SAUNDERSON. Two crests and mottoes. 1: On wreath, "A tree with two pendant fruits, query hawks' lures, from lower branches." SAUNDERS. Motto, "Depressa resurgo," not given in books. 2: On wreath, "A Talbot passant argent, spotted sable." Motto, "Cœlum patria Christus via"; this is the Saunderson crest, but not the usual motto.

N. WINDOW.

1: COLSTON. "Argent an anchor between two dolphins hauriant respecting proper." Motto, "Go and do thou likewise." 2: MERCHANT VENTURERS. "Barry wavy of eight argent and azure on a bend or dragon passant, wings addorsed and tail extended vert, on chief gules a lion of England between two bezants." Motto, "Indocilis pauperiem patri." 3: DOLPHIN SOCIETY. "Argent a dolphin naiant embowed proper." I question this coat having been granted.

4: See of Gloucester. "Azure two keys addorsed in saltire, wards uppermost, or," impaling See of Bristol, as before; the united Bishopric. 5: Bristol City. "Gules in the sinister base on a mount vert a castle masonried, with two domed towers, on each a pennon argent; in the dexter base barry wavy of six of the last and azure, thereon a ship sailing from behind castle or, two masts in sight on each as many sails and a flag, all of the third." Motto, "Virtute et industria." 6: Christ's Hospital. "Argent a cross gules." Colston was educated there.

N. WALL.

Maze, *ob.* 1849. Ermine on a bend engrailed azure between two eagles displayed, another bend or charged with three lions passant sable, query proper." Crest: Eagle displayed or (? ermine or erminois), charged on breast and each wing with a cinquefoil gules. Motto, "Garde ta bien aimée."

Brass. Macliver. "Argent on a fess between in chief two crosses croslet fitchée gules, and in base a salmon naiant barways proper, an Eastern crown or." Crest: Out of mural coronet or a swan sable, collared, lined and crowned with an Eastern crown of the first. Motto, "Be mindful."

On Moument, two shields. 1: Bristol City, as before, untinctured with crest and supporters. 2: Gore, *ob.* 1814. "(Gules) a fess between three crosses croslet fitchée (or);" impaling Ireland. "(Gules) three fleurs de lys, 2 and 1 (argent) on a chief indented (of the last) a lion passant (of the first) between two torteaux." Crest: An heraldic tiger rampant (argent) gorged (gules). Colonel William Gore married Sarah, daughter of John Ireland, of North America, and was Colonel of the Bristol Volunteers.

W. WINDOW.

Six shields. 1: The See. 2: Mosley, as before. 3: Girdlestone, as before. 4: Elliott, Dean, as before.

5: NORRIS. "Quarterly 1 and 4 argent, 2 and 3 gules or, a fess azure." If this is intended for Archdeacon Norris, it is wrong, as he was a Pilkington, and his correct coat is on the bronze tablet in the nave. 6: RANDALL. "Azure on a cross erminois a cinquefoil vert between four pierced mullets sable." 2, 3 and 4 are on the Choir woodwork.

On west wall is a tall monument, now denuded of its shield, which Mr. Woodward read; it is to Captain J. Elton, R.N., *ob.* 1745. ELTON. "Paly of six gules and or, on a bend sable three mullets of the second, a crescent for difference." Second son of Sir Abraham Elton; impaling quarterly: 1, YATE. "Azure a fess and in chief two mullets or." Captain Elton married Caroline, sixth daughter and co-heiress of Charles Yate, of Colthrop, county Gloucester. 2, BERKELEY. "Gules a chevron argent between three crosses pattée or." *Gloucester Visitations* gives the crosses argent, so this is a variation of Berkeley. John Yate married Margaret, daughter and coheir of John Berkeley, *ob.* 1321. 3, BOX. "Gules a stag's head cabossed or." Walter Yate, of Arlingham, county Gloucester, married Joan, daughter and heir of John de Box; she died 1586. 4, Woodward says: "Azure a fess argent between two chevrons or." (. . . .) pedigrees seem rather mixed; but there was a William Yate, of Colthrop, aged 54, in 1682, who married Mary, daughter and coheir of Thomas Mourse, Esq., of Longhope, county Gloucester. Now the Mourse coat is "Gules a fess between two chevrons argent," so I should think this is what was intended.

Before the nave was built the east tower arch was filled with a stone screen, on which was the organ. On this screen were carved several shields, which Woodward was able to read, and with the exception of one are still lying in the Cloisters. 1: HENRY VIII. "France and England quarterly, ensigned with a royal crown, and with a dragon gules and a greyhound (a good deal defaced) argent as supporters." 2: PRINCE EDWARD. "France and England quarterly, with

a label of three points (argent), ensigned with a coronet, issuing from which is the Prince of Wales' badge of three ostrich feathers partially defaced, and the letters P.E. above." This would show that there was a screen here soon after the Reformation. On two finely wrought corbels–(1) 3: Berkeley, of Berkeley, as before. On the nose, 4: The See impaling Wright, Bishop, 1622-33. "Per pale (or and argent) on a chevron (azure) between three boars' heads couped fesswise (sable) as many bezants." 5: The See, impaling "A chevron between three mullets," which Woodward thought was Bishop Mansel; but he was quite late, 1808, whilst the corresponding corbel bears the date 1629, and the shield has no appearance of being stuck on. I think it really represents Dean Chetwynd, 1617-39, as before, south choir aisle, and therefore represents the Dean and Chapter, his violating the right of the Bishop having evidently misled Mr. Woodward. (2) 6: Merchant Adventurers. Untinctured, as before, north transept. On nose, Bristol City, as before, untinctured, north transept. 7: Berkeley, of Berkeley, as before. Mr. Woodward gives an eighth shield, which I have not been able to find: Ironside, Bishop, 1660, or his son, 1689-01. Both Barrett and Woodward give it as belonging to the first. "Quarterly azure and gules a cross fleury or"; but the Ironsides bore another coat, which might possibly be a variation for the son, "Per pale azure and gules a cross flory counterflory or"; but as this shield was later it was probably affixed to the screen separately.

The west wall of the Cathedral joined both the transepts' west walls, against which was placed a great number of monuments, the bulk of which are now in the Cloisters; but there was also a poor west window, which Woodward says contained two shields ensigned with mitres—1: Plain glass, but most probably The See impaling Robinson, Bishop 1710-13. "Or on a chevron vert between three staggs tripping proper, as many cinquefoils of the field." Barrett, p. 333, says the west window of the Cathedral bears his

arms, read as follows: "Vert on a chevron sable between three bucks passant or, as many estoiles of the last." Papworth gives the Bishop two coats—one with a field and cinquefoils or, and chevron vert; the other, the field vert, the chevron and bucks or, and the cinquefoils gules; so perhaps both were in the window, as Woodward says. 2: SEE OF LONDON. "Gules two swords in saltire proper (? argent), hilts and pommels or," impaling ROBINSON, but it is broken and imperfect.

S. TRANSEPT.

E. WALL.

1: THE SEE, impaling BUTLER, Bishop, 1740-50. "(Argent) three covered cups in bend between two bendlets engrailed sable." 2: SEE OF DURHAM. "Azure a cross or between four lions rampant argent;" impaling BUTLER, Bishop, 1750-2, as 1.

On flat stone in the middle at the base of screen. SMYTH, George, of North Nibley, co. Gloucester, 1712-13. "(Sable) on a chevron engrailed between six crosses pattée fitchée (or) three fleurs de lys (azure) each charged on the top with a plate," impaling, Woodward says, " . . . a fess wavy between six billets . . . ." In the 1682 *Glos. Vis.* there is a "George Smith, *æt.* 17, 1682, *of Nibley 1700*," but it does not give his marriage: this is DOWDESWELL. "Argent a fess wavy between six billets sable." He married Margaret, daughter of Charles Dowdeswell, of Forthampton, co. Gloucester. (*Glos. N. & Q.*, III., 664.) Crest: a falcon's head erased.

On Screen, two shields and crests. 1: BURTON, *ob.* 1817. "Argent on a bend cotised sable three lions' heads erased or, a martlet for difference;" impaling STRANGWAYS. "Sable two lions passant in pale, each paly of six argent and gules." Crest: Falcon preying on an animal. I cannot find this marriage or crest. 2: STRANGWAYS, as before. Captain William Henry, *ob.* 1841, impaling, "Per fess sable and

gules, a pile issuing from dexter base in bend sinister argent. . . ." I cannot find man, marriage, or coat in reference books, unless intended for Ragg or Norton. Most probably foreign. Crest: Lion, as in the arms.

Behind Screen upstairs. Wastfield, 1770. "Gules a fess between six billets argent 'really, fess being defaced,' on it three Catharine wheels sable," impaling "Argent a chevron between three ? lions' heads (might be 'gambs') gules." . . . Papworth, Roshill. I cannot find marriage. Crest: A lamb passant sable holding a banner ? gules (books say argent) charged with a Catharine wheel of the first.

S. WALL.

Bright, *ob.* 1831, and his wife Mary Peck Maye. ". . . three boars' heads erased close fessways, 2 and 1 . . . between eight crosses croslet fitchée . . ." I cannot find this or the marriage in reference books.

There was Hamond. "(Per pale gules and azure) three demi-lions passant guardant, 2 and 1 (or)." Crest: A wolf's head erased (quarterly, or and azure). Query, Archdeacon Hamond, 1733.

S. WINDOW.

Three shields. 1: Tyndall. "Argent a fess gules between three garbs sable." 2: Tyndall, impaling Elton. "Paly of six argent and gules on a bend sable three mullets or." Thomas Onesiphorus Tyndall married Caroline Lucy Elton. 3: Elton, with baronet's inescutcheon.

W. WALL.

Reeve. "Sable on a chevron between three fleurs de lys (or) as many pheons (spearheads) points downwards (azure)." Crest: Griffin's head erased gules. Motto, "Vires acquirit eundo."

CLOISTERS.

N. SIDE.

These monuments have been very much mixed up.

Daniell, 1802. "Gules a lion rampant or." Woodward

read it as "Paly of six sable and ermine, a lion rampant argent." These were the Gloucestershire Daniells, so it looks as if it had been changed to mean the Dorset Daniells, who bore a quarterly coat, the first quartering being "Or a lion rampant gules." Crest: Cubit arm erect proper enfiled with a ducal coronet or, defaced, really holding a sword or cross croslet fiitchée.

COOTE, 1795. Almost defaced, but Woodward read it as: "Argent a chevron sable between three coots proper," and on escutcheon of pretence RODBARD. "Or a chevron ermine between three bulls ? sable."

Monument is here, but no shield on it, which Woodward read as "Azure," really, I believe, "Gules, a saltire between four fleurs de lys or." BATTEN, impaling, quarterly, 1 and 4, "Azure two lions passant in pale or;" query, intended for DOTTIN. "Peau two lions passant in pale each per pale or and argent." 2 and 3, ... "Azure two bends or." ? DOYLY; but it does not occur in Dottin pedigree, Burke's *Landed Gentry*. Abel Dottin Battyn married Mary Dottin.

On monument, without name; but the shield belongs to Susannah Cobham, of Barbadoes, *ob.* 1806. Quarterly 1 and 4, COBHAM. "Gules on a chevron or three lioncels rampant sable." 2 and 3, ... "Gules two lions passant in pale or," may be "argent"; impaling defaced, but sufficient to show that Woodward's reading was correct: JORDAN. "Sable an eagle displayed in bend between two bendlets argent, a sinister canton or."

Under monument to a Vernon, 1794: a very much defaced shield, but showing scraps of lines and a chief azure. This, I think, is what Woodward read as WEEKS, *ob.* 1819: "Paly of six gules and or, on a chief azure three eaglets displayed of the second;" if so, this belongs to a monument on the east wall of the cloisters.

There is a blank shield below a monument to one of the Alleynes of Barbadoes. Woodward said it was "indistinct, but probably "Quarterly 1 and 4, ALLEYNE. "Per chevron gules and ermine in chief two lions' heads erased or." 2 and 3, "Argent a lion rampant ? sable;" possibly intended for GAY.

LAY CLERKS' VESTRY.

HENDERSON, M. P., *ob.* 1810. "(Gules) three piles issuing from the sinister (argent) on a chief (of the last) a crescent (azure) between two ermine spots;" impaling BULL. "(Gules) on a chevron between three bulls' heads couped (argent) as many roses (of the first)." Crest, defaced: most probably a dexter hand holding a star; there looks like the top of a star left.

VAUGHAN, Sir Charles, 1630. "Sable a chevron between three boys' heads argent crined or, each wrapped about the neck with a snake proper (vert)." On esquire's helmet on wreath or and sable, a boy's head as in the Arms. Woodward saw this in the graveyard.

CAMPBELL, 1797. "Gyronny of eight argent (? or) and sable a bordure compony ermine and of the first (? ermines)."

Window in Vestry, two shields. 1: ? EDWARD THE CONFESSOR. "Azure a cross flory between five martlets or." 2: BERKELEY, of Berkeley, with a label of three points azure.

S.E WALL.

SOMERSET. "France and England quarterly within bordure compony argent and azure;" impaling, Quarterly 1 and 4, MOLYNEUX. "Azure a cross moline ? pierced, and in dexter chief a fleur de lys or." 2 and 3, DOWDALL. "Gules on a fess between five martlets argent, a crescent sable thereon, another of the second for difference." Crest: Portcullis with chains or nailed azure, and the Beaufort supporters, Dexter, Panther argent spotted various, fire

issuing from mouth and ears proper, gorged with plain collar and chained or. Sinister, Wyvern with wings endorsed vert, holding in the mouth a sinister hand couped at the wrist gules. Motto, "Mutare vel timere sperno." Lord William George Henry Somerset, Canon of Bristol, married, in 1813, Elizabeth, daughter of Sir Thomas Molyneux, Bart. Samuel Molyneux, of Armagh, *ob.* 1692, married Anne, daughter and heir of William Dowdall.

SOMERSET, as former; impaling ANNESLEY. "Paly of six argent and azure a bend gules." Atchievement as before. Lord John Thomas Henry Somerset married, in Dec., 1814, Lady Catharine, daughter of Arthur first Earl of Mountmorris.

COOKSON. "Per pale argent and (gules) two armoured legs spurred couped at thigh fessways counterchanged," impaling ELTON as before. Crest: Demi-lion rampant supporting a staff raguly proper. Motto, "Nil desperandum." Joseph Cookson married Elizabeth, second daughter of William Elton, of Clifton.

APPLEWHAITE. Woodward read this as "Argent a fess engrailed azure between three apples slipped and leaved proper." It is now, "Argent a fess engrailed sable between three pomeis." Crest: Dexter arm embowed holding ? apple branch. This is not the Applewhaites of Suffolk, given in the *Armory*, and their crest is a cubit arm erect holding a book. This Edward was of Barbadoes, *ob.* 1803.

PORTER. Within a garter charged with the word "Agincourt" on wreath, their crest: A portcullis argent, chained or; above, a rose and the date 1415.

On floor. Two shields, part of the fine tomb of Sir John Yonge, which was against the sedelia in the chancel originally, but was removed, and when Woodward visited was lying in fragments in the graveyard. One has faint traces of colour, which perhaps might indicate "Or three pales gules

within a bordure ? sable"; this would be Basset. The other, "Lozengy argent and sable a bend of the last," which might be "Lozengy argent and vert on a bend azure (or of the last) two (may be three) ibex heads erased of the first attired or"; Yonge. Crest: Usually an ibex head; it is so in the Red Lodge, but here the carving looks more like feathers, so I suppose a griffin's head; it is also badly defaced. There is still another shield belonging to this tomb out in the graveyard; the coat has vanished, but there are traces of colour on the mantling.

Windows. Two shields of each of the following:— 1: England. 2: Berkeley of Berkeley. 3: France and England. 4: Nailheart (Abbot Newland). A badge or rebus, not strictly heraldic: Argent a human heart gules (distilling blood) pierced in chief with three nails or, one erect and two in saltire (between the letters I. N.)." This appears on his effigy in chancel, on bosses of the roof, and I believe on one of the bells, as well as on surrounding buildings. 5: See of Canterbury. "Azure a pastoral staff in pale or ensigned with a cross pattée argent, surmounted by a pall throughout of the third, fringed and bordered of the second, charged with four crosses formée fitchée, 2, 1, 1, sable;" generally reversed, the staff "argent" and the cross "pattée or." 6: Elyot, Abbot. *See* east window of chancel.

NAVE.

N. AISLE.

Brass banners bearing the shields reversed on one side to imitate flags. 1: Quarterly 1 and 4, Palmer. "Or on two bars gules six trefoils slipped 3 and 3 argent, in chief a greyhound courant sable." 2 and 3, Jordan, as in cloisters. Crest: Demi-panther rampant guardant incensed proper, holding a branch vert fructed gules. Motto, "Palma virtuti." 2: See of Gloucester, impaling See of Bristol. 3: Palmer. 4: Bristol City. 5: France and England, quarterly.

Bronze. Two shields. 1: NORRIS, Archdeacon. "Quarterly argent and gules fretty (or), over all on a fess azure three bezants." Crest: On a mount (vert) a raven rising (sable). Motto, "Dum spiro spero." 2: PILKINGTON. "(Argent) a cross flory voided (gules)." Crest: A husbandman mowing with scythe proper. Motto, "Now thus, now thus."

S. AISLE.

Palmer brass. Two shields. 1: FRANCE AND ENGLAND, quarterly. 2: BRISTOL CITY.

WINDOW. SECOND FROM S. TRANSEPT.

1: SEE OF BRISTOL. 2: 1 impaling ELLICOTT, Bishop, 1863–97. "Lozengy or and azure a bordure argent." 3: BRISTOL CITY. 4: GEORGE. "Argent on a fess engrailed gules between three doves volant azure, beaked and legged or, as many bezants each charged with a lion's head erased sable;" impaling OTWAY. "Argent a pile and chevron sable counterchanged."

WINDOW, NEAREST BAPISTRY.

1: ROGERS. "Argent a chevron between three stags courant gules." 2: CASTERTON. "Argent four lozenges gules each charged with an amulet or." 3: GEE. "Gules a sword in bend argent pommelled or." 4: DIXON. "Gules on a bend or between six plates three torteaux, a chief erminois."

ADDENDA.

Woodward says that on the floor of the nave (the present choir) was formerly a small lozenge slab bearing these arms: GRYLLS (Cornwall). "Or three bendlets enhanced gules."

On the former west wall Woodward read the following, not known now: "William Woolery, of Barbadoes, died 1789, aged 48, . . . two woolpacks in pale inclosed by two flaunches or, each charged with a . . . gules," and adds, "The charges and tinctures are indistinct." Burke, in the *General Armory*, gives the following arms for the name Wolley: "Vert a fleur de lys or, between two woolpacks in

pale argent, inclosed by two flaunches of the third, each charged with a wolf passant azure." Papworth says WOLLEY, London; so the former looks like a variation.

Woodward says: on floor I imagine either in or near S. Transept, where there is a large scaling flatstone, as Smyth of Nibley comes next, was Mary LONG, died 1765, aged 64. "(Sable) a lion passant (argent), on a chief (of the second) three crosses crosslet (of the first)"; impaling, Quarterly 1 and 4, ROPER. "Per fess (azure and or) on a pale counterchanged three bucks' heads erased (of the second)." 2, ZOUCHE. "(Gules) ten roundles (bezants), 4, 3, 2, 1, a canton ermine." 3, " . . . two chevrons . . . a label of five points . . ."; this would be ST. MAUR: "Argent two chevrons gules a label of five points azure." Samuel Long, born 1700, married Mary, second daughter of Bartholomew Tate by Mary, daughter and coheir of Edward Noel, being coheir with her sister Catherine to the Baronies of Zouche of Harringworth, St. Maur, and Lovel of Cary. So Woodward misread the bucks' heads, as TATE is "Per fess or and gules a pale counterchanged three Cornish choughs proper."

Woodward says there was in S. (choir) aisle, now denuded of its shield in lay clerk's vestry, BELL, *ob.* 1813. "Sable a fess ermine between three church bells or."

Woodward says there was in N. (choir) aisle, WALLIS, *ob.* 1777. "Ermine a bend or"; (tinctures doubtful), not visible now.

NORMAN GATEWAY.

As this is part of the Cathedral grounds, it may not be amiss to add the heraldry on it to this paper.

N. SIDE.

1: "Gules a cross flory between five martlets . . . . (or)"; this is semi-modern, and is evidently a mistake for "Azure," the lines being vertical not horizontal, when it

would be EDWARD THE CONFESSOR. 2: FRANCE AND ENGLAND quarterly, ensigned with a crown. 3: CLARE. "Or three chevrons gules." 4: ENGLAND. 5: Quarterly, 1, POYNTZ. "Barry of eight (or and gules)." 2, ACTON. "Quarterly per fess indented (argent and azure)." 3, CLANBOW. "Paly of six (or and azure) on a fess (gules) three mullets (of the first)." 4, FITZNICHOLAS. "Quarterly (gules and or) a bend (argent)." Sir Nicholas Poyntz married Mawde, cosen and heire of Sir John Acton, of Acton; Sir John Poynton, son, married Elizabeth, cosen and coheire to Sir Thomas Clamvow; Robert Poyntz, son of John, married Katherin, daughter and heir of Thomas Ffitznicoll: so says *Glos. Visitation.* 6: BERKELEY. "(Gules) a chevron between ten roses (argent) barbed. . . ." This seems to be a variety of Berkeley that was not much used in this district, though there are amongst old glass in neigbouring churches many small argent roses barbed or which might have belonged to such a coat; but I have not come across a perfect shield. 7: BERKELEY, of Berkeley.

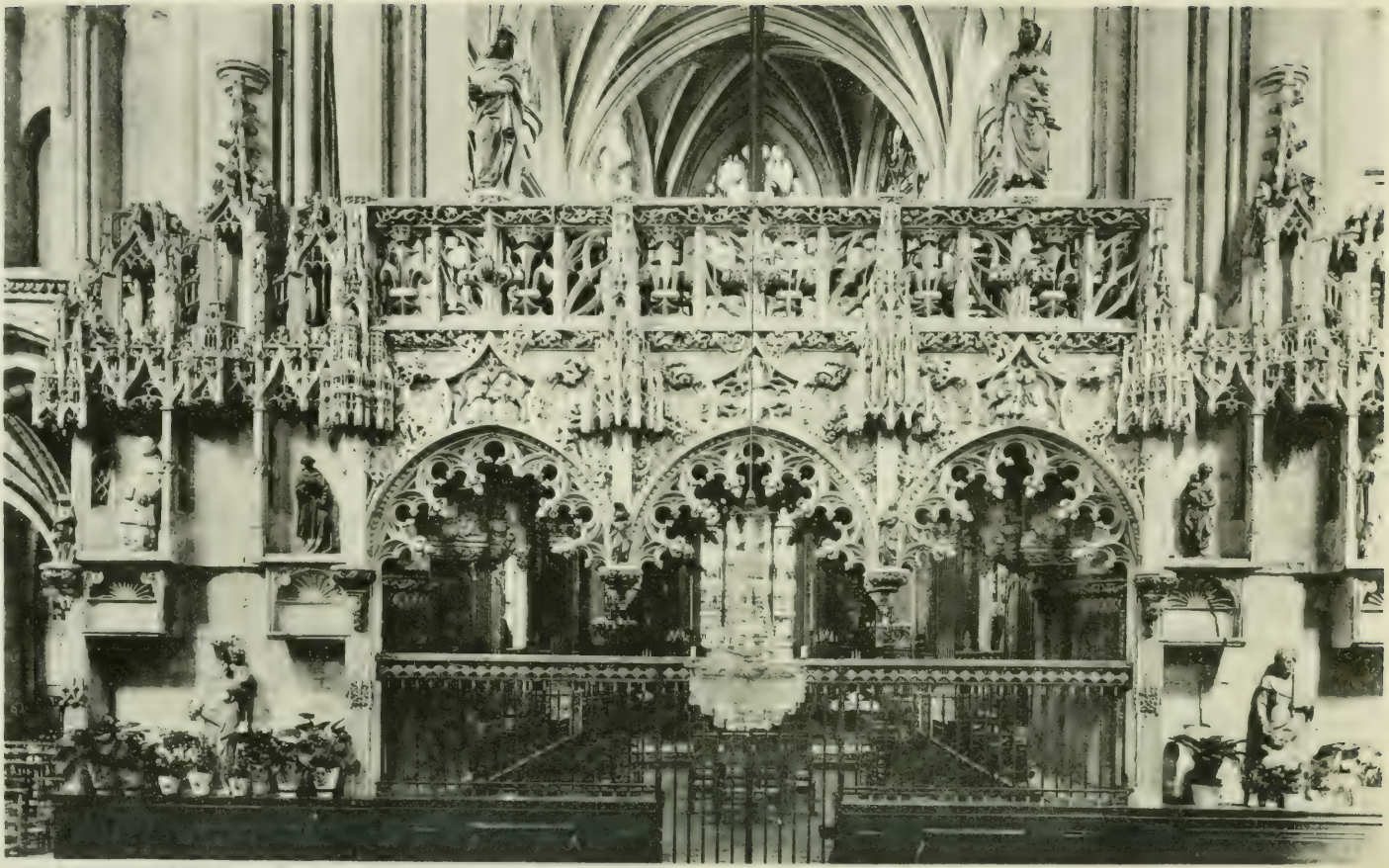
S. SIDE.

1: ABBOT ELYOT. 2: BERKELEY, of Berkeley. 3: BERKELEY, of Stoke Gifford. 4: ABBOT NEWLAND'S badge or rebus.

ENTRANCE TO ABBOT'S LODGINGS, LOWER COLLEGE GREEN.

1: BERKELEY, of Berkeley. 2; ABBOT NEWLAND'S badge.

A word of praise is due to the Rev. John Woodward, who happened to read most of these coats at a time when no catalogue had been made, and before most of those in the Cloisters had been removed from the old West Wall; seeing he has been able to save for the heraldic student of to-day many that would have otherwise been unreadable now.



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NOTES ON FRENCH *JUBÉS* OR ROOD-LOFTS, AND THE THREE STONE ONES STILL EXISTING IN FRANCE.

By F. F. TUCKETT.

Much interest having been excited amongst our members by Mr. F. F. Fox's admirable and beautifully illustrated Presidential Address on "Roods and Rood-Lofts," I venture to lay before you, by way of modest postscript, a few notes on the subject, partly gathered from various articles by that great architect, M. Viollet le Duc, and partly the result of enquiries made this spring during visits to a dozen or more of the greater cathedrals of France.

Mr. Fox observes that "the *ambones* of the Greek and Latin churches up to the fourteenth century were not at all in form what we call a 'rood-loft,' and the French a '*jubé*,'" being "rather vast pulpits . . . than screens like those of the Western churches, which, dating probably from the thirteenth century, form a separation, a sort of raised gallery, between the choir and nave." He adds that "there does not exist in France a single *jubé* of the ancient period, and yet the abbey churches, cathedrals, and even many parish churches possessed them."

This latter statement (probably referring to a date earlier than the thirteenth century) is doubtless correct, but I think it may be worth noting that, independently of some *débris* of former *jubés* still existing—especially some lovely painted and gilded thirteenth century fragments carefully preserved in a southern side chapel of the vast crypt of Chartres Cathedral,—my wife and I, in our recent wanderings, came upon a fine and perfect example in stone in "Ste. Madeleine," the oldest church in the city of Troyes, commenced in the eleventh, continued in the twelfth, and finished at the end of the fifteenth or beginning of the sixteenth century. The *jubé*, which constitutes one of its chief ornaments, is from the

chisel of Jean Guaidé (1508—1517), and the illustration will give a better idea of the delicacy and richness of the execution than any mere description could do. Its height is 6.45 mètres, or about 21 feet.

In the church of St. Étienne du Mont (commenced in 1517 and completed in 1626), which occupies the site of the abbey founded by Clovis on the summit of the hill overlooking Paris on the south, and in the immediate neighbourhood of the Panthéon, is another stone *jubé* which was begun in 1600. It is in the style of the Renaissance, and the sculptures are the work of a little-known but very talented artist, Béard senior. The two lateral spiral staircases, which also give access to the triforium, are a very prominent feature of the structure. For the details, the photographic reproduction will render further description unnecessary.

I now come to the third and, I believe, only other existing stone *jubé* in France, which is certainly the most splendid of all, and can hardly at any time have been surpassed in delicacy of workmanship. I allude to that in the cathedral of Albi, the small capital of the Department of the Tarn, and situated on the river of the same name, rather less than 50 miles N.E. of Toulouse. Albi was the capital of the Albigeois country, the scene of the terrible crusade under Simon de Montfort (father of the great Earl of Leicester, who perished in the battle of Evesham) against the Albigenses early in the thirteenth century. The cathedral, dedicated to "Ste. Cécile," is of brick, and was commenced in 1282 and finished in the fifteenth century. The ornamentation, as may be seen in the illustration, is quite lace-like in its marvellous delicacy. Cardinal Richelieu is said to have been so charmed with it in 1629 that he had a drawing made of it and the choir, with the intention of constructing a chapel of the same character in his Paris residence. The choir itself is similarly, and not less exquisitely adorned. The entire work was carried out under Bishop Louis I. d'Amboise (1473—1502).

In addition to the three stone *jubés* just described,

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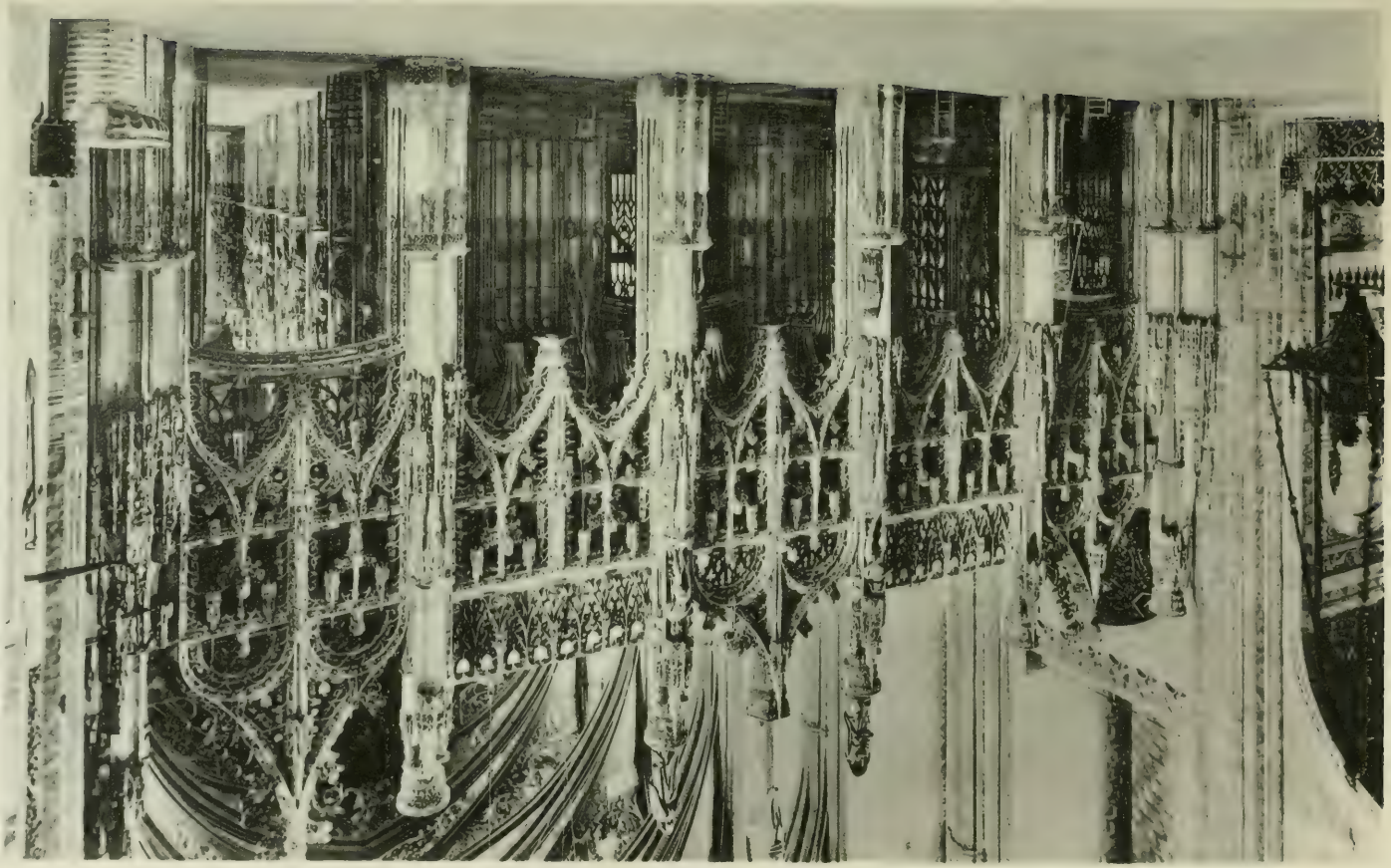

M. Viollet le Duc states that wooden ones still exist in some country churches of Bretagne, the most remarkable being that of St. Fiacre at Le Faouët (Morbihan), which dates from the end of the fifteenth century and is entirely painted.

Let us now for a moment consider the origin of the *jubé* as it has existed since the thirteenth century. M. Viollet le Duc tells us that the great French cathedrals built at the end of the twelfth and beginning of the thirteenth centuries not only possessed no *jubés*, but were not erected with a view to such a structure. The sanctuary was uniformly unenclosed, and the *jubé* only made its appearance after the Act of Union of the Barons of France in 1246, when the bishops were forced to surrender their claim to have cognizance of all judiciary proceedings—a claim based on the pretext that, every suit being the result of a fraud, and every fraud a sin, it was for the religious authority to judge in matters of real, personal, or mixed property, feudal or criminal disputes, and even simple misdemeanours. Being restricted by the firmness of St. Louis, the establishment of royal bailiffs, and the organization of the parliament, to a spiritual jurisdiction, except that which they exercised as feudal lords, the bishops contented themselves with converting the cathedrals into episcopal churches, and shut themselves up with their chapters in those vast sanctuaries, elevated originally by an inspiration at once political and religious.

In the case of the monastic churches the participation of the faithful was only an accessory, and the monks, shut up in the choir, were not, and need not be, seen from the nave; the faithful heard their chants, saw the clerks mounted on the *jubé* to read the epistle and the gospel, and only caught sight of the altar through the doorway of the *jubé* when the veil was withdrawn. There was always in these monasteries a considerable number of strangers, pilgrims, and refugees for whom the nave of the church was reserved, and who there passed a large portion of their time, sometimes remaining there even throughout the day and night. Thus it became necessary to close the choir of the Brethren. This arrange-

ment, however, did not apply to the parochial, still less to the cathedral churches. These last, when they were almost all rebuilt in France at the end of the twelfth century, had at once a religious and a civil character, and except the altar surrounded by its draperies nothing obstructed the view. In constructing them on a huge scale the object of the bishops was rather to offer to the citizens ample space in which not only religious ceremonies but civil assemblies should have abundant room. In fact, episcopal jurisdiction was the true link which united the ancient Basilica and the Christian church. The cathedral was not simply a church appropriated to Divine worship, but retained, especially during the early ages of Christianity, the character of a sacred tribunal; and, as the civil was not entirely distinct from the religious constitution, cathedrals in France continued until the thirteenth or fourteenth century to be edifices at once religious and civil. They were frequented not only in order to take part in religious services, but assemblies of a purely political character took place in them, though doubtless religion had its part in these great civil or military gatherings.

The spirit which animated their construction was, in opposition to the monasteries, to draw and unite the dwellers in populous cities around their bishop, so that the religious festivals should be common to all alike. Therefore the choirs and sanctuaries were only slightly raised, the transepts were left free to the congregation, and the ambulatories were generally on the same level and were not separated from the choir by any barrier. With the second half of the thirteenth century there came the change already referred to. Whether the bishops and chapters were no longer willing that their cathedrals should retain the character of great halls suitable for large popular assemblies, or found themselves too much exposed to view in choirs accessible on all sides, they began by setting up *jubés* in front, and shortly afterwards erected lofty and entirely closed barriers around the choir, protecting rows of high-backed and canopied stalls. The canons were

thus secluded in the cathedrals, as the cloistered regulars were in their monastic churches. But since it was essential in the cathedrals that the faithful should participate in religious services, though unable to witness the ceremonies which took place in the entirely enclosed choirs, there were constructed in episcopal churches numerous chapels around the ambulatories and even along the walls of the naves. The dominant idea which had inspired the bishops at the end of the twelfth century, when they proceeded to construct cathedrals on new plans, was thus abandoned almost before the fabrics were completed, and in less than a century the majority of the choirs of these great churches were shut in and the rites of worship largely concealed from the faithful. Whatever variety of causes may have contributed to such a result, amongst the number may probably be reckoned disputes between the bishops and their chapters, which resulted in the former having to give way to the desire of the latter, who were particularly interested in the enclosures.

In parish churches the choir reproduced on a smaller scale the arrangements adopted in the cathedrals; but, as they were especially for the use of the faithful laity, the choir was generally only enclosed by an iron railing, and the altar was visible through the arches and delicate supporting pillars of the *jubés*. Moreover, it does not appear that *jubés* were originally erected at the entrance of the choirs of these parochial churches, but were set up at the end of the fifteenth and commencement of the sixteenth century.

In conclusion, it would seem that the result of the changes introduced into the choir by its enclosure on the side of the ambulatory and the construction of a *jubé* across its entrance, was the practical exclusion of the laity from taking more than a very subordinate part in the performance of worship in the choir, their share in it being limited to hearing the reading of the epistle and gospel from the *jubé* and the chanting behind it.

The question may be asked, What has led to the general disappearance in France of the *jubé* or rood-loft,

even where the isolation of the choir from the ambulatory has been maintained? I confess that, in my ignorance, I had imagined that the change might be one of the results of the great Revolution. I was surprised, therefore, to find, on making enquiries in one cathedral after another, that the removal of these beautiful but impeding structures had considerably preceded that great national awakening, generally by at least half a century, and was due apparently to considerations of general convenience and with a view to the fuller participation of the laity in all the details of the service. About the same time, in many cases, the glorious glass of the choir clerestory windows was taken down, and plain or grisaille substituted, with a view to admitting more light into the previously too deep gloom of the sanctuary.

The great cathedrals of France, especially in the north, were at their original construction the outward and glorious sign of a great national upheaval against secular and monastic feudalism, of which the bishops, supported by the Monarchy, skilfully availed themselves. They, in their turn, as has been seen, sought to practice the very jurisdiction from which their own power had suffered, and, when baulked in the attempt by St. Louis and his parliament, they—largely doubtless at the instigation of the canons—seem to have resorted to the plan of enclosing themselves in the choir from the vulgar gaze as far as might be.

Certainly, whilst we may regret the loss of so much exquisite sculpture, we cannot but rejoice in the far nobler architectural vistas opened up by its disappearance, and even indulge a hope that the day may come when our own beautiful cathedral of Gloucester may again be seen in all its noble proportions, without any such impediment as that which now so painfully disfigures it.

MONUMENTAL EFFIGIES IN BRISTOL AND GLOUCESTERSHIRE.

By ALBERT HARTSHORNE, F.S.A.

If we except the memorial of Edward II. with its sumptuous canopy in Gloucester cathedral, and the canopied tombs of the Despencers and Sir Guy de Bryan beneath the stately vaults of Tewkesbury, we perceive no superiority in the Gloucestershire effigies over those of other districts. Indeed, it must be confessed that, generally speaking, the county takes a moderate position when compared, for example, with the monuments of Northamptonshire, Yorkshire, or Devon, both in number and in consequence. And while it is somewhat disappointing to the casual observer to find but two abbatical and one episcopal effigy of the Reformed Church in Gloucester Cathedral—a state of affairs greatly differing from that at Wells, York, Salisbury, Worcester, or Peterborough, other figures of considerable interest are enshrined in the Romanesque fane, with its astonishing veil of Perpendicular and its architectural *tours de force*. And although there are in the long series of Berkeley effigies at Bristol representations of the course of armour during a period of three centuries and a half, they do not appear as the striking examples one would have been justified in expecting in memorials of so great a mediæval family. Moreover, some of them suffered both from "restoration" (restoration of an effigy!) and assignation, about a century and a half ago.

In taking a cursory survey of the effigies of the county, by way of a general introduction to their fuller study in a Classified List, it need hardly be premised that they offer

precisely the same reliable evidence of the course of armour and costume as may be found in any other district of England, the Purbeck effigies of the thirteenth century being naturally the oldest; and the effigies proper in the county during the early years of the fifteenth century are affected as to their number by the fashion for brasses, exactly as elsewhere. It is to be regretted that the studies of Stothard in Gloucestershire carried him no further than to the Cathedral and to Tewkesbury, and that the representations of effigies in the histories both of Rudder and Atkyns have no more merit than those in Dugdale's *Warwickshire* and "Halstead's" *Genealogies* of the seventeenth century, and are as unreliable as the engravings in Gough's *Sepulchral Monuments*, in Lipscombe's *Buckinghamshire*, and other county histories of the eighteenth, and the early part of the nineteenth centuries.

A noteworthy feature of the Gloucestershire effigies is that, with the exception of the effigy of Edward II., and those of Hugh Despencer, died 1349, son of Hugh "the younger" (who was slaughtered with such shocking barbarity at Hereford in 1326), and his wife at Tewkesbury, not a single alabaster figure appears until the last quarter of the sixteenth century. If this condition can only be accounted for by the long distance of the Derbyshire quarries from Gloucestershire, it is the more remarkable from the fact that alabaster effigies found their way during the fourteenth and fifteenth centuries to much greater distances in England, and even as far as to Brittany, so highly was the material valued which surrendered with such ease to the chisel. But probably many alabaster effigies have been destroyed. The wholesale system of monumental sculpture in alabaster, with purely conventional countenances, does not therefore apply now to Gloucestershire, as it does to Northamptonshire and elsewhere, and we are consequently thrown back upon a long and somewhat inferior series of effigies, executed in the abounding local stones, those only of the middle portion of the fourteenth century being sculptured with anything like

attractive artistic skill. Many of the effigies of the later period exhibit great rudeness; all are, however, of high value as original productions of numerous local schools of sculpture, or mediæval stoneyards, of which there is no recorded information; numbers, indeed, must be from the hands of mere village masons.

The stone effigies extending thus late, almost, in fact, up to the middle of the seventeenth century, one is not surprised to find the serious deterioration that became manifest in them. It was the natural result of circumstances, well known to all students of history and archaeology in England; and it is only here and there that monumental effigial art in Gloucestershire, of the later days, is redeemed by such memorials as those of Sir William Sandys and his consort, in alabaster, of 1644, evidently the work of Nicholas Stone, and by those of Alderman Blackleach and his wife, of 1639 the works of an unknown hand. It is by a pure guess, gathered apparently from a perusal of Walpole's *Anecdotes*, that these excellent figures have been assigned to Le Sœur, or Fanelli, and though the latter is rather a tempting attribution, there seems little reason why Stone should not be considered their author.

The importance of monumental effigies as authentic examples of armour and costume has been so long and so fully recognised that the point need only be alluded to here, in order to say that such stony records are naturally only valuable in these respects up to a certain point, on account partly of the nature of the material used in their production, and partly owing to the absence of the painted decorations with which the figure, particularly during the early half of the fourteenth century, was embellished. This branch of the study has therefore to be supplemented by minute attention to illuminated manuscripts, it being further premised that the enquirer has made drawings to scale with painful care of the subjects, and noted in colours on the spot the remnants, if any, of the tinted gesso ornaments and other decorative features of the effigies. The *Memoirs*

of C. A. Stothard indicate the amount of time and labour that is essential for such efforts.

Another and perhaps more important question than those of armour and costume, arising out of the general subject, is that of portraiture. That verisimilitude was occasionally carried out with minute care is revealed by the royal memorials at Fontevraud, so admirably decyphered and illustrated by Stothard. No one can doubt the accuracy of the likeness of Henry II. in his effigy, and of his son Cœur de Lion, both as regards the sculpture and the painting; indeed, the two countenances exhibit the family resemblance that might be expected between father and son. And, similarly, portraiture may be claimed for the effigies of Eleanor of Guienne, Isabella of Angoulème, also at Fontevraud, and Berengeria of Navarre, formerly at the Abbey of L' Espan, and now in the Cathedral of Le Mans, the three figures being also so greatly unlike each other as to preclude the idea of representations of regal personages *quelconques*. The effigy of King John at Worcester—ruined by deplorable ignorance some years ago—is doubtless a fair likeness of that able monarch. That the latten effigy of Henry III. in the Abbey is a portrait, is shown by the countenance of the King at different periods, from youth to age, on his Great Seals. The figure of Queen Eleanor, also in the Abbey, and in latten, is purely conventional, but valuable as a mediæval standard of feminine grace and beauty. The effigy of Edward II. at Gloucester is again a conventional bearded statue with regal attributes, bearing no doubt only a general likeness to the original. The circumstances of the barbarous murder and restrained burial must have precluded any cast from the royal face for the use of a sculptor, established though the practice already was at the time, as we know from the writings of Cennino Cennini.

To touch now upon ordinary military memorials of the early period,—the Purbeck effigies,—such as remain in the Temple church, at Bristol, and elsewhere. We find a counterpart of one of the Temple effigies, lying on his

sword, at Stowe-nine-churches, Northamptonshire. That at Castle Ashby in the same county is so close a replica of the figure of William Longespee the younger at Salisbury that the one might almost be mistaken for the other, and it is apparent that the effigies of Maurice de Gaunt and Robert de Gournay at Bristol come from the same school of sculpture; and it can hardly be doubted that all those mentioned, and many others, are purely routine figures which were kept in stock. Moreover, all have the peculiar long straight limbs and dignified martial bearing observable in thirteenth-century military figures in Purbeck, referable to a common and closely-contemporary origin. The Purbeck and freestone effigies with the mail laboriously carved link by link, as in the Gaunt and Gournay figures, led shortly before the end of the thirteenth century to an easier method of treatment, and one that lent itself more readily to the efforts of the painter and decorator. This was the employment of *gesso*, which, being laid in varying thicknesses upon the stone surface, could be impressed with matrices of different patterns, or delicately worked in designs with a brush, to be afterwards painted or gilded. Thus links of mail were stamped, and decorative patterns produced of the most exquisite delicacy, protected sometimes by glass. A cross-legged effigy at Cleeve gives an example of the method of treatment. The gessoed figures are hardly likely to be portraits, save under special circumstances. The effigy of Sir Guy de Bryan at Tewkesbury is a notable and a late example of the gesso process, representing him of middle age. He died at the age of ninety, in 1390; the beautiful canopied monument is of that date, and the figure consequently not a portrait. Some of the mail and splints of his interesting and much-perished suit have been gilded and some silvered.

Wooden effigies, so rare in the county, offer important examples of the gesso treatment. That attributed to Robert Courthose,—but long after his time,—in Gloucester Cathedral, has been so dealt with. In evil times it has been coated over and over again with oil paint. It would be a

legitimate and meritorious act of the Dean and Chapter to have these noxious shrouds removed, to rescue this neglected relic from its seventeenth-century iron cage and to place it in a better position. In all probability, a rare example of early mediæval art might thus be revealed.

The two Crupes effigies at Whittington are excellent instances of heraldry and military costume of the beginning of the fourteenth century. The voluminous surcotes are of the kind which entangled the legs of men suddenly called upon to fight on foot, and made them an easy prey to the enemy. These untoward attributes caused the curtailment of the picturesque vestment which, changing to the cyclas, finally resulted in the jupon three-quarters of a century later.

One of the most remarkable effigies in the county is that at Leckhampton—honoured in a coloured plate as "Ritter Johann Gifford, starb 1327," in Hefner's beautiful "Trachten." The mammelierès, the sword-belt, the fringed camail, haketon and genouillères, or any of the delicate details of the armour will repay the most careful study. In like manner the effigy said to be of Sir Thomas Berkeley at Cubberley, of the same period, is an excellent example of armour and costume. Both are by the same sculptor.

Of the Berkeley effigies at Bristol none of them, save the two latest, of the seventeenth century, appear to indicate even an attempt at portraiture. They have unfortunately suffered somewhat, as has been intimated, from "restoration." The details of the sword-belt of Maurice III., Lord Berkeley, died 1326, are rather odd than practicable, and like those of the more interesting figure of Maurice IV., died 1368, have endured too much from Lady Betty Germaine's antiquarian experiments to give the figures high position among the effigies of the county. The three military statues at Winterbourne St. Michael, though rude, have both merit and value: the earliest, cross-legged and wearing a cyclas—apparently the only example in the county,—greatly resembles the delicately-sculptured alabaster figure of Hugh Despencer, son of Hugh "the younger," at Tewkesbury; the latest, that of Sir Thomas

Bradeston, is of the end of the reign of Edward III. With this series must be included the effigy at Tewkesbury, of just before the middle of the fourteenth century, long attributed to a Lord Wenlock, who was killed at the battle of Tewkesbury in 1471. Thanks to the ready acumen of Mr. St. Clair Baddeley, we now know that a member of the Burley family is here represented. Besides wearing a camail of "banded mail," other remarkable details of armour are manifest, in spite of damage by whitewash, plaster, and denudation.

Reverting for a moment to the subject of portraiture, we may draw as follows from a printed source (with the full permission of the writer):—"It may be recalled that Isabella, Countess of Warwick, widow of Richard Beauchamp, died July, 1439, and who sleeps beneath the stately vaults of Tewkesbury, left the remarkable instructions in her Will that a statue of herself should be made all naked, with the hair cast backwards, and according to the design and model which Thomas Porchalion had for that purpose. We know —and from no other source—to what extent the fifteenth and early sixteenth century sculptors in England had cultivated the study of the male nude, from the 'lively picture of death,' which so frequently occurs in large churches, stretched on the substructure of the tomb bearing the effigy proper above; and we are, unfortunately, too familiar with the silly legends in relation to each of these striking works of art. That beneath the fine portrait statue of Bishop Beckington at Wells is a notable example. But we have in England no sculptured instances in churches, in life-size, of the mediæval nude figure such as Thomas Porchalion should have had in contemplation. Doubtless the clerics would have opposed their introduction, though they certainly allowed, and probably themselves executed, such representations to a smaller scale; as, for instance, in the graphic wall-paintings of the Seven Deadly Sins, and in the carvings of the Misericordes."

At Tewkesbury, again, we have the figure of Edward Despencer kneeling upon a tasselled cushion, towards the

high altar, under a charming open canopy, on the top of the Trinity Chapel. From its elevated position, this remarkable monument has escaped both destruction and "restoration," and remains to the present day a most valuable example of an effigy in armour painted to the life, doubtless a true portrait of Edward Despencer, who died in 1375.

A satisfactory type of female effigy—though devoid of artistic merit—is one of two of the same period at English Bicknor, represented with the front of the long flowing gown caught up under both arms, and with the mantle fastened by a cord across the breast. This is the very usual disposition of drapery at the latter end of the thirteenth and the early part of the fourteenth century, and examples may be found throughout the kingdom. To this period, and later, also belongs the characteristic conventionality of the straight under eyelid, so universally associated with effigies during so lengthy a period as alone to indicate to how small an extent portraiture was then attempted. Other effigies of ladies in the county, such as those at Newland, Bristol, Winterbourne, Leckhampton, and Cubberley, besides offering little that is remarkable in costume, exhibit the coarseness and want of artistic quality so frequently noticeable with such memorials made in the county. From these must be excepted the alabaster figure of Elizabeth, wife of Hugh Despencer, son of Hugh "the younger," under the delicate canopy at Tewkesbury, evidently deriving from Derbyshire.

Civil costume is well exemplified by the effigies of Gloucestershire. The late fourteenth-century Franklin in St. Mark's, Bristol; Canynge in duplicate at St. Mary's, Redcliff, in fifteenth-century civic and in civil habits; and the rare figure of Junk Wyrall, 1457, at Newland, in the garb of a Forester of Fee, are well-known instances. Less familiar and more remarkable is the incised figure of a Bow Bearer of the time of Elizabeth, and the still rarer brass of a Free Miner. Both the latter are at Newland, and though not effigies proper are too good to pass over.

Of ecclesiastical figures, Gloucestershire offers numerous

and excellent examples. Perhaps their artistic superiority may be attributed here and there to clerical instruction and supervision, and implying to a certain extent portraiture, and in a larger degree than it appears to have obtained in connection with military and civil figures. The Purbeck effigy of Abbot Foliet in the cathedral, died 1242, has interest of a different kind. But the artistic character of the canopied head is not so evident in the abbatical figure. At Cowley is a well executed effigy of a priest of the early part of the fourteenth century. There are sundry ill-shaped clerkly figures, both in church and churchyard, scattered about the country, and two small fourteenth-century effigies of canons at Bitton have great value as examples of costume.

The effigies of the sixteenth century are few and of very moderate merit, while those of the seventeenth century, with the exceptions already noticed, and possibly certain others, call for no special remark.

LIST OF MONUMENTAL EFFIGIES IN BRISTOL AND GLOUCESTERSHIRE.

Edited by MARY ELLEN BAGNALL-OAKELEY.

In accordance with a resolution passed at the Congress of Archæological Societies in union with the Society of Antiquaries, it has been decided by the Council of the Bristol and Gloucestershire Archæological Society to compile a complete list of the Sepulchral Effigies in the counties of Bristol and Gloucestershire up to the year 1800, with all details of costume, heraldry, &c. It will be printed in rural deaneries as the returns come in, and when complete will be issued as a separate volume. Mr. Albert Hartshorne, F.S.A., has most kindly written an Historical Introduction and Synopsis of the principal effigies, which greatly adds to the value and interest of the returns.

The returns have been filled up in accordance with the instructions contained in the following schedule:—

SCHEDULE FOR COMPILING A LIST OF MONUMENTAL EFFIGIES IN BRISTOL AND GLOUCESTERSHIRE.

The description should be given on foolscap-sized paper on one side only; and not more than one effigy should be described on one leaf unless two or more effigies belong to the same monument. For the purpose of this return a sepulchral effigy should be considered to be the representation of a deceased person carved in any material, either life-size, diminutive, or bust, in high or low relief, or incised on a stone slab. Brasses are not included, as they have been already described by Mr. Cecil Davies.

Care must be taken to describe the costume accurately, or refer to a similar example described in the *Transactions* of this Society, or some well-known work on effigies. See papers by Mrs. Bagnall-Oakeley: on Ecclesiastics, Vol IX., p. 51; Effigies of Berkeley Family, Vol. XV., p. 89; Ladies' Costume, XVI., p. 111; Civilians, Vol. XVIII, p. 253.

Photographs of the tombs and effigies will always be useful to the Editor and for reproduction in the *Transactions*; and in cases where it is difficult or impossible to obtain a good photograph of the figure, a drawing should be made if an engraving or lithograph is not known of.

Mrs. Bagnall-Oakeley, the Rev. W. E. Blathwayt, and the General Secretary will always be ready to send a list of effigies they know of in any parish church, or to give any help or information in their power. In answering the following questions, the number in the schedule should be given, and the same order retained. When completed, the return should be sent to the Editor, Mrs. Bagnall-Oakeley, Tre Cefn, Monmouth.

Rural Deanery.

Town or Parish and Dedication of Church.

Name and Address of Visitor and date of visit.

1.—CLASS: (1) Regal; (2) Military, *i.e.* Knights, &c., in armour; (3) Ecclesiastical [this should be subdivided into (*a*) Bishops and Abbots, (*b*) Priests in Eucharistic vestments, (*c*) Clergy in Choir dress, (*d*) Minor orders; (*e*) Monks in their Habits; (4) Civilian, including Mayors in their gown of office; (5) Academic or Judicial; (6) Ladies.

2.—FORM OF MONUMENT [effigy, semi-effigial slab, incised slab, cadaver, bust, or medallion, &c.].

3.—MATERIAL [stone, Purbeck or other marble, alabaster, wood, or bronze (latten)].

4.—SIZE, whether of life or diminutive.

5.—DESCRIPTION of Costume, &c. [refer to similar examples].

6.—Under head [helm and crest, cushions (with or without supporting angels), or other object].

7.—Under feet [lion, dog, or other beast or figure].

8.—Description of tomb and canopy, or of slab if ornamented [including small figures (such as "weepers" or angels) on the sides or end of tomb, and *all* heraldry].

9.—Copies of inscription (and place of same) if before 1800; and name and date of person commemorated. If the inscription is given correctly in Bigland, Lysons, Fosbrooke, or other well-known County work, it will be sufficient to give the reference. Where name and date are not known for certain, say so: give supposed name and date, and reasons for assigning them.

10.—Any remains of painting and gilding, or of *gesso* decoration.

11.—Mutilations and restorations.

12.—Present position in Church or Churchyard [and former position if removed]. Mention any local traditions connected with effigy or monument.

13.—Where illustrated and described.

14.—General remarks, as to condition, &c., &c.

15.—Historical notes: give authorities, with references.

Note.—It is assumed that most effigies are recumbent (*i.e.* lying on the back), but variations, such as figures kneeling, lying on the side, or resting the head on the hand, &c., should be noticed.

Care should always be taken to record cross-legged effigies of Knights (which should *not* be described as "Templars" or "Crusaders"), and to note whether ladies accompanying them are shown cross-legged also.

WILLIAM BAZELEY,
Hon. Gen. Secretary.

RURAL DEANERY OF BISLEY.

By ST. CLAIR BADDELEY

I. AND II.

MISERDEN, CHURCH OF S. ANDREW.

MONUMENTS IN MANORIAL CHAPEL IN THE SOUTH AISLE.

1. Knight and Lady. Sir William Sandys and Margaret Colepepper. 1644.

2. Recumbent effigies, lying west to east.

3. Fine English alabaster.

4. Life-size.

5. (1) Sir William Sandys, recumbent, with hands in attitude of prayer: wears his beard square-cut, moustachios long, and long hair. He wears a falling (saffron) band. He is represented in full armour of the period in the brassarts and grevieres hinged, and cuffs upturned and lace edged. His scarf descends from over his right shoulder to below his left thigh. The sword hilt is gilded and deeply hollowed.

Almain rivets and tuilles. Four-strapped skirt of mail, with escalloped lining, over full hose of the period.

His feet with round-toed solerets, much bestudded, and gilded spurs.

7. (1) At his feet, for crest, a griffon.

5. (2) Lady Sandys wears her hair in bushy locks, not ringlets (longer than is usually the case in effigies of the time), descending as low as her collar. A long veil edged with lace falls from a coverchief over a hood as far as her left hip, where it reappears from concealment, and thence continues down to the left ankle.

She wears a double cape stiffly collared, which is fastened by a cord ending in two little tags with small beads. It likewise is edged with broad lace roses, with buds and leaves formally displayed in escallop. The left arm, reposing on her bosom, presses up the two folds of this cape, so as to display well the sculptor's skill. The sleeves are worn loose, and end in large stiff-edged cuffs bordered with lace. Both wrists are encircled with double-row bracelets of pearls. The right hand holds at her side, at full length of arm, a closed volume by its back. The straps of it are red and unloosed. The stomacher is pointed, and the lady wears a plated surcingle with a quadrangular clasp. Her shoes are square-toed. Skirt full.

6. (2) Head rests on a cushion.

7. (2) At the feet (for covert) a falcon wearing a gilded bell upon each tarsus.

8. (1) On the north flank of the tomb, between three shields, are shown his three sons kneeling to east, upon tasselled cushions. All are in armour; but one of them only is in full armour, the eldest, who holds in his right hand a skull. The middle of these wears a (buff) coat, remarkable for the unusual elaboration of its buttoning back and front.

The shields bear: (1) Or, a fess dancetty between three crosses crosslet fitchy, gules; and (2) Arg., a bend gules, for Culpepper. The faces are strikingly good-looking. Two wear moustachios and peaked beards. The monument

measures—length, 7 feet; width, 5 feet; and height from ground, 3 feet.

13. Bigland's *Hist. of Glos.*, Vol. II., p. 224—227, gives engraving and description.

14. The whole monument is in excellent preservation.

8. (2) At the western flank of the monument are represented an infant swaddled, two little children sleeping, with a skull under their respective left hands, and one grown-up daughter, kneeling. On the south flank are three more daughters, kneeling, in succession, having bows to their sleeves.

15. Bigland states that the sculpture "is very accurately copied from two paintings of Sir William Sandys and his Lady, by Sir Cornelius Johnson (Jansen ?), which were sent to Italy for that purpose. This superb monument cost £1,000." Vol. II., p. 224.

There is, however, no ground whatever for attributing the workmanship to other than English hands. The treatment is purely and representatively English. The figures are depicted with their eyes open as living; and if we compare them with the well-known effigies of William Lord Spencer and his Lady, and other works, by Nicolas Stone (who died in 1647), we shall inevitably come to the conclusion that we have here another masterpiece of that artist.

The monument is often stated to be Italian. I took Mr. Albert Hartshorne to see it for this reason, and he states there can be no question as to its origin in the workshop of Nicolas Stone. He died August 24th, 1647, and the non-appearance of these effigies in his note books, now in the Soane Museum, is accounted for by the probability that they were almost the last of his works, and were probably not paid for at the time of his death.

III.

PARTRIDGE MONUMENT.

1. (4) Civilian. Gentleman and Lady. Anthony and Alice Partridge. 1625.

2. An architectural-frame monument in classic style, containing the two kneeling figures of man and wife, divided by a predella. It is in the north wall of the chancel.

3. Of stone.

4. Smaller than life-size.

5. (1) The gentleman wears a flattened ruff, his hair short, with beard, in a peak. Mantle loose, no armour; bag-breeches, leather-topped boots, a sword strap (sword?).

5. (2) The lady wears a stiff ruff, and tight sleeves with turned-up cuffs. Her hood is a Paris one, from which falls a long veil. She wears a mantle and buttoned gown.

8. Monument consists of a deep plinth inscribed, and upheld by three stone brackets, which carries two classical columns, which in turn support a cornice, panelled underneath with rosettes. Within the central space the kneeling figures face one another—the husband on the left and the wife to the right of the spectator. Above them are three escutcheons, bearing: (1) "Chequy (arg. and sa.) on a bend (gu.), three escallops (or)"; (2) same, impaling Cartwright. (3) "Or, a fess embattled between three cart-wheels (sa.)"; Cartwright alone.

9. Inscription given in Bigland, p. 226, vol. ii.

14. Condition good.

MISERDEN.

KINGSTON MONUMENT.

IV.

1. Gentleman in armour. William Kingston, Esq., High Sheriff of Gloster.

2. Recumbent effigy. 1614.

3. Stone.

4. Life-size.

5. Hands raised in prayer. Short hair and beard. Stiff band and cuffs. Bag-breeches, six-strapped skirt: elaborate bows beside knees. Wrinkled Spanish leather

boots, round-toed. An overflap on the front of each shoe is fastened to the spurstrap.

6. A cushion, bordered and tasselled.

7. A goat.

8. Altar-tomb. On the front are two shields in relief, bearing: (1) "A saltire between four leopards' head or"; (2) same impaling, but unfilled up.

"Azure a cross or between four leopards' faces argent"; impaling (2), "Argent on a fess gules three roses of the first between six martlets of the second." Washbourne (a poor reading.)—F.W.

9. Here lyeth the body of William Kingston, of Miserden, Esquier, and heire to Anthony Kingston, Esquier, who married Mary, daughter to John Washbourne, of Wickenford, in the County of Worcester, Esquier, &c. Given correctly in Bigland, vol. ii., 226.

12. Eastern wall of Sandys' Chapel.

BISLEY—CHURCH OF ALL SAINTS.

1. (2) Military. Unknown Knight. (Perhaps a Mortimer?).

2. E.E. canopy tomb, with armoured effigy of a knight of thirteenth century (early).

3. Stone.

4. Life-size.

5. Helm, ridgy and hinged. Shield (ecu.) worn on left arm, guige for same passes over right shoulder and around the neck. Belt worn loose at waist. Epaulette plates (épaulieres). Hands upon breast, together.

7. A dog at feet. At this early date a dog is so general it can scarcely be armorial.

9. No inscription or heraldic bearings.

12. Outer S. chancel wall.

Atkins says (*Hist. of Glos.*, p. 282): "Effigies of a knight-templar, supposed to be for the Founder."

14. This effigy is considerably worn down, and it is therefore difficult to detect the chain-mail.

15. According to Atkins (p. 282), this effigy was formerly in the S. Aisle of the Church. It may be decided, however, on grounds of style, that it does not belong to the canopied recess wherein it now lies, the said canopy obviously being of later date than the effigy.

SAPPERTON—CHURCH OF ST. KENELM.

POOLE MONUMENTS.

I. & II.

1. Knightly. Sir Henry Poole and Anne his wife, daughter of Sir Wm. Wroughton, of Broad Hinton, Wilts.

2. Architectural classic.

3. Fine pink-veined alabaster.

4. Life-size.

5. (1) Sir Henry Poole, bearded and moustachioed, kneels opposite to his lady. He is in armour, with full breeches to knees, and wears his mantle ermine lined. He has epaulettes and loose-braided sleeves, a stiff band, free of the gorget, which, like his breastplate, is richly chased in relief. His skirt of taces has three straps each side. The sword strap is patterned. Armlets hinged. Cuffs upturned. Leather boots, turned over and down at calf.

5. (2) Kneeling figure of Lady Poole, praying, on a cushion. Wears stiff ruff, and a necklet, gilded and jewelled, with long ropes of pearls. Her mantle has epaulettes and collar. Her hair is in ringlets, and it is fastened behind with a flowered circlet set upon a red bandlet. The flap of her Paris hood is turned back so as to project, overshadowing her forehead. Her bodice is bestudded; gown tastefully looped up around hips and across body. Cuffs, and pearls again for bracelets.

Free of the central monument, behind Lady Poole, kneels a male member of the family, holding a tilting lance-head in his gauntleted right hand. Wears a flattened ruff, an elaborate sash and sword-guard, legging leather boots, tag of boot worn loose.

Similarly, to the rear of Sir Henry Poole, kneels Sir Deverux Poole, who was knighted by Henry IV. of France, in 1590. He is represented, however, on a smaller scale than the foregoing figures, in complete armour, over which is a tabard, the back of which is embossed. He wears a stiff ruff, and the tabard bears "azure, semée fleurs-de-lis or, charged with a lion rampant, argent." On his right shoulder, a label.

Arms on central monument:

Quarterly (1 and 4), "Az. semée fleurs-de-lis or, a lion rampant arg." (Poole).

(2 and 3), "Arg. a chevron az. between three stags' heads caboshed gules" (Buerton—impaling also quarterly—

(1 and 4), "Arg., a chevron gules between three boars' heads coupée, *or*"—false, really "sa. armed or" (Wroughton).

(2 and 3), "Arg. three chevronels az. a crescent for difference gules." Really, "az. three chevronels arg. and crescent for difference of the second." (Lewknor).

12. At north end of N. transept.

III.

On E. side of N. transept in a canopied niche lies an armoured figure of another Poole.

1. Military.
2. Effigy, recumbent. 1574.
3. Poor stone, ill-fashioned.
4. Life-size.
5. Complete scale armour. Hands raised together in prayer. He wears longish beard, and moustachios, and a short ruff. Elaborate genouillieres, pointed sollerets. Has worn an Order, now gone; but three chains which sustained it remain.
14. Bad condition.

IV.

SIR ROBERT ATKINS (JUNIOR), 1711.

In S. transept E. wall.

1. (4) Civilian.

2. Effigy represents him as living, and in a reclining attitude on a slab.

3. White marble.

4. Life-size.

5. Lies on his left side, leaning with elbow upon a cushion. His left hand holds a closed volume; his right arm rests upon his right thigh. He looks upward. Clean shaven; wears a full wig. His shirt open at throat. Loose-ruffed cuffs. Buttons down centre of coat; loose mantle over his legs. Square-toed shoes, buckles; no rings on fingers.

8. Arms: "Arg. a cross cotised demi fleurs-de-lys on the sides (azure) between four mullets pierced sable" (Atkins); impaling—"Gules five (really four) fusils in fess argent." (Rudder "Or"). Carteret.

12. E. wall of S. transept.

14. Good condition.

STROUD PARISH CHURCH.

DEDICATED TO S. LAWRENCE.

I.

1. (5) Judicial.

2. Architectural Jacobean frame monument, with a man in attitude of prayer.

3. Alabaster, mostly painted over.

4. Nearly life-size.

5. Wears tight slashed doublet, buttoned up the chest. Gallic hose, stuffed and slashed, bows beside the knees; stockings. Over all a furred, loose mantle, with long loose sleeves. Under sleeves of doublet tight slashed, and terminating in ruffs. On the head (wearing moustachios and short, pointed beard) a close-fitting cap (legal coif). Kneels on an embroidered and tasselled cushion, praying at a cushioned desk.

8. A single-panelled round arch, forming a niche between two disengaged classic columns, painted black, and having composite capitals rising from a deep plinth, and in turn supporting an elaborate cornice, bearing in centre a crested and mantled shield between two rectangular pillars, each topped by a golden ball. At foot of shield, right and left, diminutive figures, a cupid and a bearded nude male. (Time ?).

Arms: On shield—Quarterly, 1 and 4, "Per chevron az. and arg. in chief two eagles rising or" (Stephens); 2 and 3, "gules on a bend plain cotised argent a bendlet wavy azure" (Lugg, of Hereford).

For crest, a demi eagle displayed (or).

On central voussoir of the arch below, the first coat impales—"az. a fess argent, between two lions statant quadrant or," 2 and 1.

"The first coat impales "Az a fess argent between two lions statent quadrant or, 2 and 1." Query: "Az a fess arg. between three lions statent guardant or, 2 and 1.' Thomas Stephens=Elizabeth Stone: the nearest London coat of stone I can find is, "Sable a fess between three tigers passant or."—F.W.

In spandrils of the arch each of these coats occurs separately.

9. Inscription of Thomas Stevens, armiger, Attorney-General to Henry and Charles, sons of King James I., 1613. With punning Latin quatrain. This is given in *Notes and Recollections of Stroud*, Fisher.

10. Colour and gilding well preserved.

12. E. wall of S. transept. Original position not known. Probably S. aisle ?

14. A conventional type of head and feature; probably not a portrait.

II.

(2) In tower on N. wall. An oval medallion in white marble, bearing profile of William Knight, Esq. 1786. Upon pyramidal slab of yellowish breccia marble.

PAINSWICK—CHURCH OF S. MARY THE VIRGIN.

N. aisle terminal chapel. N.W. not *in situ*.

1. (5) Judicial. Known to belong to John Seaman, D.C.L., *obit.* 1623, and his wife, Anne Norton, whose arms are described by Rudder as having been seen by him "on the tomb," which, however, has long since vanished.

2. The kneeling and praying figures have, without doubt, belonged to a framed monument of James I.'s time.

3. Alabaster.

4. Slightly under life-size.

5. His figure and costume compares closely with that of Thomas Stephens, in Stroud Church, and the description given of that conventional one will do for this example. They appear to be works of the same artist.

The female figure, which, like that of the man, has the hands gone, has also lost the front of the Paris hood, and her nose, and the tassells of cushion on which she kneels. Her hair is worn in ringlets, and she has a long veil, ruff, cuffs turned back, full gown, short stomacher buttoned down the front.

SOUTH FOREST RURAL DEANERY.

By M. E. B. OAKELEY.

CHURCH OF ALL SAINTS, NEWLAND

I.

1. (2) Knight in armour.

2. Recumbent effigy.

3. Stone.

4. Life-size.

5. *See* below.

6. Tilting helme.

7. Lion.

8. No heraldry; no weepers; on modern, high tomb: a bad copy of the old one destroyed at restoration of church.

9. No old inscription: a modern brass on left side of tomb states it to be for Sir John Joyce of Clearwell, died 1349.

10. None.

11. Has been scraped, and all trace of chain removed except inside right arm, hands, feet, and face mutilated.

12. In south aisle.

13. *B. & G. Transactions*, vol. vi., p. 364.

Atkins, 301.

14. Fair.

15. None.

This effigy is wearing close-fitting jupon, below which the chain hauberk shows, handsome jewelled bawdrick, from which sword hung on left side (now gone); bascinet, the top of which has been cut off; camail, the rings of which were scraped off at late restoration. Arms and legs in mixed mail and plate, but the former has been entirely removed by cleaning.

II.

1. (6) Lady lying by side of No. 1.

2. Recumbent effigy.

3. Stone.

4. Life size.

5. *See* below.

6. Cushion supported by angels.

7. Lion.

8. No heraldry; no weepers; on modern high tomb.

9. No inscription. Traditionally said to be Lady Joyce, of Clearwell (wife of last effigy), who died 1362.

10. None.

11. Has been scraped all over. Hands, face, part of veil, and cloak on right side mutilated.

12. In south aisle; was formerly in (?).

13. *B. & G. Transactions*, vol. xvi., pp. 1, 16, pl. xiii.

14. Fair condition.

15.

This effigy lies on right side of No. 1. The lady is wearing

a sideless sur-côte, which shows girdle and tight sleeves of under-côte; long cloak with jewelled fastening (like belt of No. 1), the end of which hangs below her waist; reticulated head-dress and veil, with a frill of cap showing.

III.

1. (3*b*) Ecclesiastic.
2. Recumbent effigy.
3. Stone.
4. Life-size.
5. Young priest in long flowing eucharistic vestments without any ornament; long hair.
6. Cushion.
7. Dog.
8. No canopy; figure on slab, which rests on an iron support in north aisle.
9. No inscription, but of early 14th century work; probably an early vicar. No heraldry.
10. None.
11. Face and hands damaged.
12. In chapel at the end of north aisle. This monument has been moved several times.
13. *B. & G. Transactions*, vol. vi., p. 363; vol. ix., plate 3, p. 66.
14. Good condition except the slight mutilation, and remarkably good workmanship.

IV.

1. (3*b*) Ecclesiastic.
2. Recumbent effigy.
3. Stone.
4. Life-size.
5. Priest in stiff ornamented eucharistic vestments; wears boots; feet rest on bracket.
6. Nothing under head.
7. Bracket.

8. This effigy rests on an iron stand.
9. No inscription. Early 15th century.
10. None.
11. This figure is not mutilated, but left corner of slab broken off.
12. Now lies by No. 3 in chapel at end of north aisle.
13. *B. & G. Transactions*, vol. ix., plate 4, p. 66.
14. Good condition.

V.

1. (6) Lady.
2. Recumbent effigy.
3. Stone.
4. Life-size.
5. Long sur-côte tucked under each arm, showing côte below.
6. Head gone.
7. (?).
8. No tomb.
9. None.
10. None.
11. Much mutilated.
12. Lies at end of south aisle. Has been moved several times.
13.
14. In very bad condition; bad, coarse workmanship.
15. Nothing known; but from the dress is as early as, if not earlier than, the date given for the erection of the church.

VI.

1. (4) Civilian.
2. Recumbent effigy. (In churchyard.)
3. Stone.
4. Life-size.
5. *See* below.
6. Cushion, with tassels at corners.

7. Hunting dog or brache.

8. On high tomb with panelled sides; a slightly sunk quatrefoil in each.

9. "Here lyeth Junk Wyrall Forster of Fee[1] the which dysesed the viii. day of Synt Lauroc the yeare of oure Lord mcccclvii. on his soule God have mercy. Amen."

The date 1457 was cut in old figures on the slab when probably the inscription was more legible.

10. None.

11. Slightly damaged on hands. The horn at his side has been chipped recently.

12. Now in churchyard on north-east side. Formerly in the church.

13. *B. & G. Transactions*, vol. vi., p. 361; vol. xviii., pl. 8, p. 14. Sir Henry Dryden in *L'art de Venerie* par Gullaume Twisi, p. 64.

14. It is much to be regretted that this almost unique effigy is lying in the churchyard without any protection from wind and weather, and the wilful damage from children and passers by. It has suffered much quite recently.

VII.

1. (4) Civilian.
2. Incised figure. (In churchyard.) Plate.
3. Stone (local).
4. Slightly under life-size.
5.
6.
7.
8. Raised tombs, with panels of Jacobean type (round arches and scroll work).
9. No inscription.
10.
11. Nearly overgrown with moss.

[1] Near this figure are two slabs lying on the ground with some human figures in low relief upon them, but too much worn to say if they are ecclesiastics or civilians.

12. On south of churchyard.

13. *B. & G. Transactions*, vol. vi., p. 362; vol. xviii., p. 267.

14. Will soon be entirely obliterated from the effects of weather and moss.

15. Figure of a man carrying a bow and three arrows.

It is supposed to represent some member of the family of Wyrall, as the office of "Bow-bearer" to the King, and Chief Forester of Fee, continued with them till the family became extinct in the 18th century. The figure is represented in jerkin or doublet buttoned in front, and girt round the waist with a belt, long tight sleeves slightly puffed at the shoulder, falling bands (or collar) of a kind which came into fashion early in the 17th century. His breeches are stuffed and fastened at the knees with ribbons; tight hose, with shoes cut low and slightly pointed. A low-crowned, broad-brimmed hat. In his left hand he carries a long bow ready strung, his right hand holds an arrow, and two spare arrows stuck into his belt.—*B. and G. Transactions*, vol. xviii., p. 267.

VIII.

1. (5) Judicial.
2. Bust.
3. White marble.
4. Rather larger than life.
5. Wears wig with long curls, falling bands.
6.
7.
8. The bust stands on a white marble sarcophagus, with pyramidal slab of grey marble behind it. Upon the slab are the arms and crest of the Probyn family—

Erm., on a fesse gu. A lion passant or. Crest: An ostrich's head erased arg., ducally gorged or, holding in the beak a key, wards downwards, of the last, with motto, "Manus hœc inimica tyrannis."

9. Upon the sarcophagus above mentioned is the following inscription:—"John Probyn, Esqre., nephew &

heir of S^r^ Edm^d^ Probyn. Died 22 March, 1773, aged 70. Ann, his wife, daughter of John Howell, Esqre., of this place; and Elizabeth Ann, his sister."

On a marble slab below is the following:—"Sacred to the memory of S^r^ Edm^d^ Probyn, Kt., Lord Chef Baron of his Majesty's Court of Exchequer, who died the 17 day of May, 1742. Dame Elizabeth Probyn, the Widow & Relict of S^r^ Edmund Probyn, the daughter of S^r^ John Blencowe, Kt., one of the Justices of the Court of Common Pleas at Westminster. Died 22 day of October, 1749, & at her particular desire was buried in this chancel near the remains of her deceased husband."

10. None.
11. Perfect.
12. On east wall of chapel in south aisle.
13. (?).
14. Perfect.
15.

CHURCH OF ST. MARY THE VIRGIN, ST. BRIAVEL'S.

1. Doubtful.
2. Slab, with head let in.
3. Stone.
5. Head with veil and wimple.
6.
7
8. Coffin slab, with triple cross.
9. None.
10. None.
11. Slightly damaged on edge.
12. *See* below.
13. *B. & G. Transactions*, vol. . . . , p. 76, pl. ix.
14.
15.

The Rev. W. Taprell Allen, late Vicar of St. Briavel's, says: "I have thought it probable that this coffin-slab once

covered the remains of Robert, Abbot of Lire (de Lyrâ), in Normandy, who died 1272, and who was a Canon Residentiary of Hereford Cathedral. He and his house transferred the patronage of Lydney, with St. Briavel's, to the Dean and Chapter of Hereford. When I went to St. Briavel's in 1867, I found this coffin-lid in the porch, and removed it into the church, and later on placed it in the Easter tomb, in the south transept, which I discovered, re-opened, and restored."

(The date is about 1312, and the ball-flower ornaments are in favour of its being the work of a Hereford sculptor who had been employed on the ball-flower work of the Cathedral. It may very well be the memorial of a Hereford canon.—A.H.)

II.

1. (4).
2. Effigies.
3.
4. Life-size.
5. Man's costume is a civic gown, &c. A fine monument for William Warren and his wife (Mariania Catchmay) was pulled down when the old chancel was rebuilt in 1861, and various parts of this monument are still lying against the new chancel walls, and stowed away on the stairs to the old rood loft. They were rescued from destruction by the late Vicar (Rev. W. Taprell Allen), who tried to induce the representatives of the family to re-erect the tomb, but without effect. The following is Mr. Allen's description: "The two recumbent figures lay under a handsome canopy, supported by marble figures I—P. Above the canopy were three figures of Faith, Hope, and Charity, and in the panels of the lower part of the monument were the figures of a son who died, aged 20, and behind him a swaddled infant. On another panel are figures of his daughters—Mary, who married George Gough of Hewelsfield, Esq., and Margaret, married — James, Esq., of Sully or Sorlwell. He was a Deputy-Constable of St.

Briavel's Castle. William Warren resided at Willsbury, and died, seized of the manors of Stowe and Willsbury, in 14th Elizabeth, 1572, leaving only the above-mentioned daughters co-heiresses."

Bigland, in his *History of Gloucester*, has a partial representation of this monument.

CHURCH OF ST. MARY THE VIRGIN, LYDNEY.

EFFIGY IN THE CHURCHYARD—TO BE REMOVED INTO THE CHURCH.

Reported by Rev. F. Eales, R.D.

A black stone slab with life-size figure of a man in low relief, clothed in a long flowing robe and with hands closed upon the breast, and apparently holding between the palms a heart. The initials "G. P." are carved on the right and left of the head, and upon the right of the head and neck the date "April the 13, 1630."

Mr. Saunders, the aged Parish Clerk, declares the following traditions:—

> "At the restoration of the tower," presumably in 1630, "one of the workmen lost his balance and his life in leaning over to catch an apple thrown up to him from below."

(This story occurs with slight difference at several other places.)

I do not feel quite sure that the initials "G. P." or the date are as ancient as the figure, but the latter at any rate appears to be so.

I find that T. Philpotts was vicar (1623 or 1628 to 1638). I had at first thought the long flowing robe to have been clerical.

CHURCH OF ST. MARY THE VIRGIN, ENGLISH BICKNOR.

I.

1. (6) Lady. Plate.
2. Recumbent effigy.

3. Forest stone.

4. A little larger than life, 6 ft. 6 ins.

5. Lady wears wimple and veil, côte high at the neck, with long sleeves; over this a long sur-côte which falls in folds to the feet, and is tucked up under each arm. A mantle hangs over the shoulders and is fastened across the chest with cords.

6. Plain cushion.

7. Dog.

8. None.

9.

10. Shows traces of gesso.

11. Nearly perfect.

12. On floor of north aisle.

13. Nowhere to my knowledge.

14. Good.

15.

Probably Cecilia, heiress of the Manor of Bicknor in her own right. She married (second wife) Robert de Muchegros of Kemerton. She died 1301.

II.

1. (6) Lady.

2. Recumbent effigy. (Plate.)

3. Red sandstone.

4. Larger than life.

5. Wears wimple and veil, côte with long sleeves. Sur-côte very long, tucked under each arm; mantle over.

6. Cushion.

7. Bracket.

8. None.

9. None. Probably Hawisia de Muchegros, who held the Manor as heiress of Cecilia (*see* previous entry). She married John Lord Ferrars, son and heir of Robert, eighth and last Lord Derby. She died 1350.

10. Shows traces of gesso.

CECILIA, 2nd wife of ROBERT DE MUCHEGROS, died 1301.

In North Aisle, English Bicknor Church.

10. None.
12. Lies by No. 1 in north aisle.
13. (?).
14. Good.

III.

1. (3*b*) Priest in eucharistic vestments.
2. Recumbent effigy.
3. Stone.
4. Life-size.
5. Eucharistic vestments, but neither stole nor maniple are visible.
6. Cushion.
7.
8. Now under recessed arch, quite plain.
9. None.
10. None.
11. Head is modern, of wretched workmanship; eyes and nose are mere slits.
12. At present in vestry, on north side of church. Locally known as "the Lady of the Manor." Probably it represents Ralph de Abenhale, presented to the living by Cecilia de Muscegros in 1288, or Walter de Otlee, "admitted to the Church" June 23, 1340.
13. *B. & G. Transactions*, vol. i., p. 82; vol. ix., p. 266.
14. Fair.
15. None.

CHURCH OF ST. JOHN BAPTIST, RUARDEAN.

Reported by Rev. F. Eales, R.D.

In this church are the fragments of one or more effigies, and a recessed arch in the north wall of the nave, which, however, appears earlier than the remains of the effigies. The fragments consist of—

(*a*) A funeral urn, with ornamental cover, all in one stone; in good order.

(*b*) Figure of infant boy, reclining; perfect.

(*c*) Figure of infant; headless.

(*d*) Trunk of large recumbent figure, with folded hands; head and lower part gone, dress perfect.

(*e*) Female head, with wimple, nearly life size: does not fit (*d*).

RURAL DEANERY OF BITTON.

By M. E. B. OAKELEY.

Deanery—BITTON.
Parish—PUCKLECHURCH.
Church of St. Thomas à Becket.
Date of visit, &c.—W. E. B. May 18, 1901.

I.

1. (4) Merchant. (Plate.)
2. Recumbent effigy.
3. Stone.
4. Life-size; head rather large, well carved.
5. Recumbent figure, hands together: wears a long robe, with tight sleeves ending below the wrist, and a wrist-band also tight and buttoned. A tippet over the shoulders comes down between shoulders and elbows. In left of the robe is a slit, through which is a cord fastened to a purse. The eyes are open, the hair long and hanging down on each side of the face. A slight moustache and short beard; the upper and lower lips are either partly shaved, or do not grow much hair.
6. Cushion, with knobs at corners, and laid crossways on another cushion.

Supporting angels are at each side.

7. Dog.
8. The figure rests under a flat-topped canopy, with

flat ogee arches at each side; a battlemented and recessed moulding runs round under the edge of the top.

11. The hands are broken, and the angel on the left much broken; the angel on the right has arm broken.

12. Under the east arch, between nave and east end of north aisle. Part of the canopy was in the churchyard before the restoration of the church.

14. Figure pretty fair. Canopy cut away at west end of north side.

II.

1. (6) Lady.
2. Recumbent effigy.
3. Stone.
4. Life.

5. The dress is long, and full at the feet, fitting tightly to the body, with tight sleeves; two loops seem to come from the shoulders, falling below the waist and brought back under the arms. A cloak hangs from the shoulders, with a belt seen round the waist. In the bend of the left elbow, close to the body, is a fold of dress pulled up. Wears veil and wimple; across the forehead is a plait of hair.

6. Pillow, higher on right than left side.

7. Dog. Fore part raised, with head looking back at the figure.

8. The figure rests, leaning rather to its left, under a canopy, like the other tomb, but in better order. Above the flat top rises round the window, under which is tomb, a high ogee canopy. It runs up into pinnacles at each side, with a higher one in the middle, and has a small quatrefoil ornament along the moulding.

11. Hands gone; edge of plinth broken; face a good deal obliterated.

12. Under the easternmost window of the north wall of north aisle.

14. A wash of thin cement seems to have been brushed over the figure and lower canopy.

This figure looks as if it had been exposed to the

weather. Is it the one referred to by Miss Swaine in her paper? (*B. & G. Transactions*, vol. iii., p. 35.)

Both these figures are described in the *Transactions*, vol. xxiii., pp. 69, 70.

Deanery—BITTON.
Parish—DYRHAM. Church of St. Peter.
Date of visit, &c.—W. E. B. May, 1901.

I.

1. (2) Knight.
2. Effigy.
3. Stone.
4. A little under life.
5. He wears cuisses, genouilieres, jambes, round-toed, articulated solerets, breast-plate, plates over shoulders, skirt of aces, engraved brassarts, ornamented elbow-joints, a ruff. His hands in articulated gauntlets, rowel spurs with square buckle. Sword has a cross hilt, the scabbard is ornamented, and hangs by ornamented strap from belt, which is fastened by square buckle. He has a trimmed beard and short hair. Hands together.
6. Helmet.
7. Lion.
5. The wife, on her husband's right, has her head on elaborate cushion and her feet on a dog with a collar. Hands together. She wears shoes and an embroidered under-skirt, which a quilted (?) over-gown is turned back to show open from the waist, where it is tied in with a scarf. Sleeves tight and ornamented, small ruffles at wrist. She wears a ruff, and her cap is rather peaked in front, with back turned over head (Paris head). She wears a ring on little finger of right hand, and one on forefinger of left.
8. The tomb is a large one under a canopy, supported by solid masonry on east and south, open under round arch on west and two round arches on north. Length, 8 ft.; width, 4 ft. 8 ins.; height from floor to slab on which figures rest, 2 ft. 4 ins.; height to top of canopy, about 10 ft. 6 ins.

In south wall are three small openings and two carvings of weepers in bas-relief. The canopy has columns fluted in upper half at corners, and between arches on north carving in spandrels, and a rich interlaced frieze and open-work balustrade above it. In middle of north side, coat of arms. Wynter and Brain, at west side Wynter arms.

Winter Shield—Dyrham Church: "(Sable) on a fess, and in chief a crescent ermine, one of the last for difference argent"—Wynter: impaling quarterly 1 & 4, "(Sable, may be azure) on a fess between three bugle horns stringed (argent) a hemple hackle (gules)." 2 "(? Sable) on a cross (or) an oak slip of three acorns (vert.)," *query* Doyngell. 3 "(Azure) six plates 3, 2, 1, on a chief (argent) a lion rampant (of the field)"—Degon or Digus. Bigland read 2 and 3 wrong.

The weepers on south side are, to left, four men: the first three in armour kneeling on cushions, with their helmets at their side, the last a boy in long dress: all wear ruffs. To right, seven female figures; three of them have head-dresses with veils (?) hanging out behind, and all wear ruffs.

The tinctures are not indicated except the ermine, and the crescents for difference are most likely proper instead of argent.

9. On east wall: "Georgio Wynteri armigeri. (qui animam efflavit XXIX. die Novembris Ano Dmi 1581) Anna Wynter uxor pia charo conjugi hoc monumentum posuit. Statuens, cum et ipsa Dei jussu vitæ hujus stationem peregerit hic juxta mariti funus suum quoque reponi. Ut quibus vivis unus erat animus, eisdem et mortuis, unus esset corporum quiescendi locus, sub spe futuræ Resurrectionis."

On the ornamental slab on which the figures rest, along the edge, is: "Psal. 33. Redimet Dominus animas servorum suorum."

Round the side of the lower part of tomb in and out round some of columns, and between them, are: "Mole . sub . hac . placidam . capiunt . en . membra . Georgi . Wynteri . requiem . duros . persæpe labores. Qui . solida . in . terra . qui . flucti-

vagantibus . undis. Et . pace innocua . simul . et . pagnacibus . annis . Sustinuit . patriœ . du . publica . munia gessit.

"Anna . fuit . quondam . hœc . illi fidissima . conjux undenas . thalami sobole . tulit . ista . viriles quatuor et septem . generoso . stemate . natas."

12. At east end of south aisle. It was possibly moved from a position a little further west.

14. General condition good.

15. George Wynter bought Dyrham from Sir Walter Dennys G. W. was brother of Sir William Wynter, of Lydney, who was Vice-Admiral at the Armada.

Deanery—BITTON.
Parish—IRON ACTON.
Church of St. James the Less.
Date of visit, &c.—W. E. B. June 21, 1901.

I.

1. (2) Knight.
2. Effigy.
3. Stone.
4. Life.
5. High helmet and camail, overlapping plates on shoulders, gauntlets.
8. Upper part of figure; wears moustache, hands folded; part of a recumbent effigy.
12. It is let into socket on pillaster projecting from north parapet of tower, and stands above parapet.
9. About Edward III. from dress.
11. Only upper half of body.
13. Mentioned vol. iv., p. 84, *B. & G. A. S.*
14. Much weathered.

II.

1. (6) Lady.
2. Incised slab.
3. Stone.

4. Life.

5. Wears a dress with tight-fitting body, low in neck, laced from hands to waist, skirt full, sleeves tight. Reticulated head-dress.

8. Inscription runs round slab in a border.

9. "Here lyth Anne, the firste wife of Roberd Poyntz, of whos sowle God have mercy. Amen."

Date before 1420, as her husband died that year and she was first wife.

12. East of south aisle, Poyntz Chapel.

13. Mentioned vol. iv., p. 81, *B. & G.A.S.*

14. Much worn.

III.

1. (6) Lady.

2. Effigy.

3. Stone.

4. Life.

5. Long dress, rather full: it is caught up in the bends of elbows. Reticulated head-dress, with veil.

6. Cushion.

7. Beast.

8. Figure rests on floor: the hands are folded and hold something larger than that which the other figure does.

9. Possibly a little later than the Knight.

11. Beast's head, much worn; also features of effigy.

12. South side of chancel, said formerly to have been standing against east wall of Poyntz Chapel, south aisle.

13. Described slightly vol. iv., p. 83, *B. & G.A.S.*

14. The whole much worn.

IV.

1. (2) Knight.

2. Incised slab.

3. Stone.

4. Rather under life; slab, 6ft. 6ins.

5. Figure wears helmet; body in plate, with skirt of

traces; gorget with slight trace of mail (?); round shoulder pieces, brassarts on arms, gauntlets with pointed cuffs; legs in plate, genouilliers not large, with band or strap going round leg; solerets of plate.

7. Dog.

8. Inscription runs round slab in a border.

11. Been broken across in two places.

12. East of south aisle, Poyntz Chapel.

13. Mentioned vol. iv., pp. 81–82, *B. & G. A. S.*

14. Face, left shoulder, arm, and part of leg, much worn away.

15. Stepyl in inscription may be the preaching cross. Vol. iv., pp. 81–82, *B. & G. A. S.*

9. "Here lyth Robert Poyntzs, Lord of Iren Acton and thys stepyl maked, who deyde the fyftene day of Junne, the year of owre Lord MCCCCXX., of whos sowle God have mercy. Amen."

V.

1. (2) Knight.

2. Effigy.

3. Stone.

4. Life-figure, about 5 ft. 6 ins.

5. Wears high basinet, camail, hauberk of mail showing at armholes coming below jupon; arms covered by brassarts of plate (?) with elbow-pieces having a band inside; epaulières; the legs seem to be in mail with genouillierès. The sword-belt is low on the hips, and in front of it hangs either the end of the belt or a broken poinard; hands in gauntlets; rowel spurs on feet.

The figure is like that of Thomas, third Lord Berkeley, 1361. *B. & G. A. S. Transactions*, vol. xv., pl. 6.

6. Helmet slightly cut away.

7. Beast; head gone, tail broken.

8. Figure rests on floor; the hands are folded over breast, and appear to hold something. (heart (?).)

9. Reign of Edward III., possibly Sir John Poyntz (vol. iv., p. 83, *B. & G. A. S. Transactions*).

11. Most of sword is gone; the toes of right foot worn away; little fingers gone.

12. South side of chancel, formerly said to have been standing against east wall of Poyntz Chapel, south aisle.

13. Described slightly, vol. iv., p. 83, *B. & G. A. S. Transactions.*

14. Whole much worn.

Deanery—BITTON.
Parish—MARSHFIELD.
Church of St. Mary.
Date of visit, &c.—W.E.B. June 8, 1901.

1. (6) Lady.

2. Effigy.

3. Stone.

4. Life.

5. So much worn and obliterated as to make description very difficult.

It may be a figure with hair puffed out at the sides; or with a couvre chef falling at each side.

Some trace of mantle, and of the place where the dress or robe ends, about seven or eight inches above feet.

6. Large cushion or pillow.

7. A lump which may be dog, but impossible to say.

8. The figure is recumbent: hands seem to have been folded.

9. It has been suggested it might have been the effigy of an abbess (?). It seems earlier than end of 15th century.

11. Face and head almost worn away: hands gone, and lower part of arms and the feet also: the whole figure blurred and worn.

12. South side of church, a little west of south door; possibly formerly in small chapel on south of south aisle.

14. The whole so much worn as to be hardly describable.

15. Atkyns says that Marshfield was connected with Keynsham Abbey: he also says, "The Abbey of Tewkesbury hath presented to this Church."

Deanery—BITTON.
Parish—BITTON. Church of St. Mary.
Date of visit, &c.—W. E. B. May 16, 1901.

I.

1. (3*c*) Canon or chantry priest or prebendary of the church. (Ellacombe's *History of Bitton*.)

2. Effigy.

3. Stone.

4. Diminutive.

5. Surplice long, just showing feet; almuce (hood is up like a cowl); cope hood loosely round neck; almuce ends show wide in front.

6. Cushion.

8. About 3 ft. 8 ins. long.

11. Face and hands rather worn.

12. Chapel on north of nave, which is possibly Lady Chapel.

13. Ellacombe's *History of Bitton*, pp. 33–34; *B. & G. A. S. Transactions*, vol. ix, p. 69.

14. Somewhat worn.

II.

1. (3*c*) Canon, called chantry priest or prebendary of the church, in Ellacombe's *History of Bitton*.

2. Effigy.

3. Stone.

4. Diminutive.

5. Dressed in surplice short enough to show feet, which are in shoes; almuce; collar flat on shoulders (ends hang down); cope, the hood of which lies on pillow. Cassock visible at wrists.

6. Cushion or pillow, resting crossways on an oblong pillow.

7. Dog (?)

8. The effigy is about 3 ft. 6 ins. long.

11. Face, and hands indistinct.

12. Chapel or north of nave, which is possibly Lady Chapel.

13. Ellacombe's *History of Bitton*, pp. 33–34; *B. & G. A. S. Transactions*, vol. ix., p. 69.

14. A good deal worn and some of the shapeness gone.

III.

1. (3 *a*) Ecclesiastic.
2. Effigy
3. Stone.
4. A little under life size.
5. Sandals.
   Alb.
   Stole.
   Tunic.
   Chasuble.
   ? Looks like Pall.

11. Only the lower part of figure, broken off just below the knees.

12. Chantry Chapel, found among the fillings-up of hagioscope on south side of chancel arch.

13. Ellacombe's *History of Bitton*, p. 9.

14. Pretty good condition.

IV.

1. (2) Knight.
2. Semi-effigial slab.
3. Stone.
4. Nearly life size.
5. A fragment of effigy, giving part of left leg clothed in chain mail and part of surcoat showing, with sword belt; the left hand holds sword. There is a kind of genouilliere, somewhat shaped to the knee.

11. Only part of figure.

12. Chantry Chapel; the fragments were found built in the western wall.

13. Ellacombe's *History of Bitton*, pp. 36–37.

V.

1. (6) Lady.
2. Effigy.
3. Stone (?).
4. A little under life.
5. Late 13th century.

A veil over the head, with band round it.

9. Possibly Petronilla de Vivon, 1286. See *History of Bitton*, p. 37.
11. Only head and upper part of slab.
12. Chantry Chapel or Lady Chapel.
13. *History of Bitton* (Ellacombe), pp. 36–37.

VI.

1. (2) Knight.
2. Effigy.
3. Purbeck.
4. Above life size.
5. The figure is in rather low relief, with some of the work incised, completely clothed in suit of chain mail, wearing a surcoat; the sword lies on the breast from right shoulder over the left thigh, the pomel projects above the shield, which carries a fess, (the coat is said to be Ermine, a fess gules), he wears prick spur. Very short.
6. Cushion.
7. Dog.
8. Slab about 6 ft. 8 ins. The shield is believed to be coat of the de Buttons.
12. Against wall of vestibule of Chantry Chapel, found a few inches below surface of gound on south side of the Church in 1826, where was believed to have been a Mortuary Chapel.
13. *History of Bitton* (Ellacombe), pp. 8, 35–36.
14. Broken across: surface getting tender in places.
15. Supposed to be Robert de Button: lived in reign of Henry III., father of Thomas de Button, Bishop of Exeter.

VII.

1. (6) Lady.

2. Slab, with head.

3. Purbeck, I think.

4. About 6 ft. 4 ins. long.

5. Hair hanging down side of face. Two ornaments at each side of forehead.

8. Coffin lid. Slab narrows to base. Double moulding, with inscription between; a floriated cross on tall shaft with stepped foot (head is above the cross).

9. Emmote : De : Hastinges : gist : ici : Deus : Saal : me : eit : merci :

11. Features of face obliterated.

12. Chantry Chapel or Lady Chapel (?) against north wall, found, like Robert de Button's effigy, under surface on south side, 1826.

13. Ellacombe's *History of Bitton*, pp. 8, 35, 36.

HERALDRY.

Read by F. WERE during Excursion to Winterbourne, Almondsbury, etc., June 6th, 1901.

WINTERBOURNE CHURCH.

CHANCEL.

FLAT STONES. 1: "(Gules) a chevron between three Saracens' heads affronté, the two in chief couped and the one in base erased; (argent) crined (or) wreathed (azure and sable)." GRIFFITH. (Bigland says, "Argent a chevron sable between a blackamoor's head affronté ppr.") CHRISTOPHER, G., 1717, impaling "(Argent) on a cross (sable) five lozenges (or)," BRIGHTWELL. Lysons in his *History of Bucks* says Griffith married Brightwell. Crest: On esquire's helmet on wreath a stag's head cabossed. 2: GRIFFITH, impaling "Ermine on a chief (sable) two ? griffins combatant (argent)." Alde, Kent; Bigland, Auld. I cannot find this marriage.

Monument. "? Azure three escallops in pale or," SYMES, 1669, impaling "Argent on a cross sable a leopard's face or," BRIDGES. Thomas Symes married Amy, daughter of Edward Bridges, of Keynsham. Quarterly, 1 and 4, "(Azure) three bends (argent) a chief ermine." MARTIN (George), 1837. 2 and 3, "Lozengy (gules) and vair on a canton (or) a mullet of six points (sable)." GUISE. Quarterly, 1 and 4, "Sable a griffin passant ? or." BRICE. 2 and 3, "Gules five fusils in fess ? argent." ? DAUBNEY. I cannot find this alliance or one like it. BRICE, 1842.

N. CHANTRY.

Brass, E. wall. "Per fess nebuly ? a fess (argent and sable), three bucks' scalps 2 and 1 (counterchanged) ? crescent in chief for difference," BUCK, 1612, impaling

"(Gules) a saltire (argent)," NEVILL. "Kenelyn Bucke married Ellyne, daughter of Thomas Nevill, younger brother of the Lord Latymer" (*Gloucester Visitation*, p. 211).

Effigies. Out of ducal coronet (or) a boar's. Rudder says bear's head and neck couped (sable). The Bradestone crest.

Monument. Rudder gives this coat as "Argent on a bend or three eagles displayed sable." BROWNE. This is false, but it may have been so in his time, and is too much defaced now to say for certain. I made out the bend and two eagles. The nearest Browne to this is "Argent on a bend double cotised sable three spread eagles of the first." But the crest is not the same. This is, out of a castle parapet, possibly mural coronet, a demi eagle displayed, impaling. Rudder says, "Paly of six argent and sable three eagles displayed counterchanged," which Papworth says is Whitcomb, but I cannot find the marriage.

S. CHANTRY.

A great many Bradestone roses, but I could not see a real shield.

ALMONDSBURY CHURCH.

N. TRANSEPT.

"Gules a lion passant ? ermine between three hawks' lures argent." CHESTER. On escutcheon of pretence, "Gules on a fess argent between three boars' heads couped close or, a lion passant azure." GOUGH. Thomas Chester married Mary, daughter and heiress of Jeremy Gough and widow of George Gwinnet. Crest: Lion's gamb erased gules holding broken sword argent, hilted or. "Post funera virtus."

S. TRANSEPT.

1: "(Argent) on a bend (sable) three calves passant or." VEELE. 2: ". . . a chief ermine." ? HARDING. Not in books; but the first entry in the *Gloucester Visitation*, p. 172, is, "Galfridus Vele, sans data = Matilda filia et cohæres Harding *alias* Berkley de Huntingford." 3: "(Gules) a chevron between ten (Bigland, seven) crosses patty (argent)."

BERKELEY. 4: "Quarterly (or and gules) a lion passant guardant (azure)." *Gloucester Visitation*, p. 172, says MASEY, but on p. 208 SORE. Now I cannot find that Massy bore the lion guardant. Bigland says it is so on the monument. At any rate, the pedigree says, Robert Vele de Chersfield married Hawisia filia Sore (Rudder says, de Gore) et hæres St. Fagon, by which St. Fagan's came to the Veeles: the marshalling is in favour of its being Sore, as it is before Kingston, whereas the pedigree gives the Massy marriage after the Kingston." 5: "Three lozenges conjoined in fess." Bigland, "? Sable three lozenges conjoined in fess ermine." GIFFORD. 6: "(Sable) a lion rampant double queued (or)." KINGSTON. *Gloucester Visitation*, p. 172, "Petrus Veale eques auratus quinto Ed. II. married Hawisia filia et hæres . . . Kingston de Tatworth." 7: "(Or) a lion rampant (sable) crowned (gules)." CLEVEDON. *Gloucester Visitation*, p. 173, "Petrus Vele Miles married Catherina filia et hæres Johannis Cleuedon militis." This is of value as showing the marshalling, since this Peter was the son of "Petrus Vele Miles vixit 2 Ric. II.," who married "Cecilia filia et hæres Massy de Charfield." Therefore the Massy ought to have come in between 6 and 7. The Clevedon quartering does not appear in the *Gloucester Visitation*. 8: "(Argent) a fess raguly (gules) between three pellets, really roundles and charged with a roundle" (a rough way of expressing an annulet). *Gloucester Visitation* says, "Annulets sable" for VYELL. William Vele, of Tortworth, married Susanna, daughter and coheiress of . . . Vyell (p. 173). But curiously the fourth quartering on p. 172 is given as Vyell when it is Torrington, and the fifth Torrington when it is Vyell. Pole calls the fess "trunked," so it is sometimes read humetty. 9: *Gloucester Visitation* gives this as "(Gules) two bars and in chief a lion passant (or) an annulet for difference." TORRINGTON. But it seemed to me to be ? a dimidiated coat with the roundles charged with roundles in base. Rudder thinks that Thomas Vele, son of Sir Peter Vele and Catherine Clevedon, married Hawes (left

blank in the *Gloucester Visitation*, p. 173) Torrington; but I should think it was more likely a quartering of Vyell, both of them being Devon and Cornwall families, though I cannot find the alliance; impaling quarterly, 1 and 4, "(Gules) two chevrons (argent)." PHETIPLACE. 2 and 3, "(Argent) on a bend between three crosses croslet fitchy (sable) as many cinquefoils (or)." KENTWOOD. The only entry that might lend some clue to it is in the *Oxford Visitation*, where Isabell Warren, apparently an heiress, married first . . . Kentwood, and secondly William Phetiplace, s.p.; but then if this was the Phetiplace, the coat of Warren as well as Kentwood ought to be here. *Gloucester Visitation*, however, says that "William Vele, of Over, co. Gloucester, married Margaret, daughter of W. Phetiplace, of Maydencott." The inscription on the monument said Edward Vele *ob.* 1577, and Catherine 1575. *Gloucester Visitation* says that Edward Vele, of Over, first son, married Catherine, daughter of John Hollaway; so as Edward was the son of William and Margaret, the arms belonged to his father. The crest of the Veles was a garb or, enfiled with a ducal coronet gules; the feet of the effigy rested on a garb. Round the base were four shields. On E. side BERKELEY and either SORE or MASSEY; on W. side the ? HARDING and VELE.

On Monuments. Quarterly, 1 and 4, "(Argent) lion rampant (sable) within bordure engrailed (gules) may be of the last." DOWELL. 2 and 3, "(Azure) on fess engrailed between three swans' heads and necks erased (or) ducally gorged (gules) as many cinquefoils (of the third)." BAKER. On escutcheon of pretence, "(Argent) three bars wavy (azure)." BROWNING. The last entry in the 1682 *Gloucester Visitation* says, "Elizabeth, daughter and heiress of John Browning, married John Baker Dowell, of Almondsbury." Crest: On wreath demi lion rampant. Also Baker as before, with crest: Sinister arm, embowed, armoured, holding swan's head and neck as in arms fessways. Bigland gives an Ivy shield (1630), which is wrongly marshalled, but I failed to see it. Also one to Lawford (1679).

OVER COURT.

Chimney-piece. Royal arms of ? James I. with crest and supporters within garter and its motto. On dexter side: "Lion within bordure engrailed." DOWELL. Sinister side: "Chevron between three ? wolves' heads erased." Most probably a Dowell marriage, but I cannot find it in pedigree.

HERALDRY.

Read by F. WERE during Chipping Campden Meeting, August 20th to 22nd, 1901.

HAVING some time to wait at Ashchurch on my way to Chipping Campden, I read the heraldry in the church, and as it is a Gloucestershire parish, I thought these notes may fitly be joined in.

S. NAVE.

Brass. "(Azure) five escallops in cross (or)." BARKER, 1671. Crest: On rock (argent) a falcon close (or). It is hard to distinguish the rock from the mantling, but the bird is some way above the shield and has no wreath.

Monument. "Argent on a bend gules cotised azure three horseshoes of the first." FERRERS. Rudder gives this as field "or" and without cotises; but the field and horseshoes should be "or" and the bend cotised. Crest: On esquire's helmet on wreath an ostrich holding in beak a horseshoe or.

CHANCEL

Flat Stone. " . . . bend wavy . . . impaling . . . a chevron , . . between three griffins' heads erased . . ." There being no tinctures, it is hardly possible to give names, but the inscription says Thomas Smithsend (Rudder, Smithend) and Paulina his wife, 1717 to 1735. I can only find this family mentioned twice in the *Gloucester Visitation* of 1682–3, but the Christian name is

Richard. Crest: Rudder says a swan, but web feet are all that are visible, the flooring of pew covering the rest.

SACRARIUM.

Monument. "Sable a fess embattled between three lions rampant or." STEIGHT. Crest: Round tower masonried and cupola argent is Spicer's crest. Rudder gives this coat without tinctures as on flat stone, which I did not see; but it was to Nicholas, 1763. This was to William, late of Twyning, 1801. The coat as tinctured is Spycer, and the monument was erected by Nicholas Spicer Steight, so it looks as if the latter took the former's coat. Bigland calls the crest a castle triple-towered, but this one had no turrets; he also gives the coat without tinctures.

Brass, N. wall. "Argent a fess between three crescents sable." ATLAY, 1895. Above Royal Artillery badges, and medals pendent from ribbons.

VESTRY.

Royal arms, Georgian. "Argent a cross flory sable." BANASTER, impaling "Gules a fess between three fleurs de lys or." Papworth says GOODHIND, perhaps the fess wavy for HICKS. Bigland says "cross moline," which is wrong; and Rudder says "patouce," but the ends are too curved for the last, and the middle not pointed enough. Crest: On esquire's helmet on wreath a peacock close ppr. Monument says George Banaster, senior, 1734, but I cannot find marriage.

WINDOW. S.E. CHANCEL.

1: "Azure two keys in saltire wards uppermost dexter oppressing sinister or," BISHOPRIC OF GLOUCESTER, impaling, "Sable three ducal coronets in pale or," BISHOPRIC OF BRISTOL. 2: "Or a fess chequy azure and argent." STEWART. On escutcheon of pretence, "Argent a lion rampant gules debruised by a bendlet or,"? the bendlet raguly. STEWARD. Charles Holden Steward, of Northway House, 1894.

WORCESTERSHIRE. EVESHAM.

ALL SAINTS' CHURCH,

S.E.

1: Quarterly, 1 and 4, "Argent three boars' heads couped close, 2 and 1, sable." GLODRYDD. 2 and 3, "Gules a lion rampant reguardant or." MEREDITH, may be CADWGAN. 2: "Argent a chevron sable between three crescents gules." WITHERS. 3: "Quarterly gules and azure, may be vert, four pheons in cross points inwards argent." TRUBSHAWE. "I rest to rise". ROBERT BLAYNEY, 1856. The 1 and 4 would seem to come in with Wigmore, but the pedigrees in *Hereford Visitation* and Burke do not agree, the first making Elizabeth daughter of Richard and the latter daughter and heiress of Edmund Wigmore. Glodrydd's quartering is generally a lion "argent," which would be Cadwgan; but here it is "or," so would be Meredith. Therefore this is inherited by Blayney, and the heiress Wigmore, if she was one, is ignored, so that the *Visitation* seems correct. I can find but slight references to Trubshawe, but it comes in certainly as a quartering of Withers. 2: "Gules a chevron or and a chief ermine." BLAYNEY, impaling "Azure three demi lions rampant 2 and 1 or, on canton of last ? a crescent sable," HARRISON. Thomas Blayney married secondly Anna Harland, daughter of Thomas Harrison. 3: "(Azure) three demi lions rampant 2 and 1 (or)." HARRISON, Henry, 1880. Crest: Demi lion rampant (argent) holding garland (vert).

NAVE.

On lozenge. "? Azure fretty argent." CAVE, 1728. "Or two bars gules," really "Barry of six or and gules in chief a label of five points argent may be sable." STOVIN, York, impaling ". . . on chevron between three bucks' heads cabossed as many . . ."?

1: ". . . ? Azure a chevron between three griffins' heads erased . . . ? argent." GARDNER, 1713. Crest: Griffin sejant resting dexter claw on book sable. Two more of the same. 2: Quarterly, 1 and 4, "Sable eleven mullets, 3,

2, 3, 2, 1, or." BAYLIES. 2 and 3, "Ermine on a chief sable three battleaxes erect or," SHEPHARD, impaling "Argent a cross engrailed sable between four pellets each charged with a pheon of the first," FLETCHER. William Baylies married Anne Fletcher, 1732.

N. TRANSEPT.

The two quarterings of Baylies and Shephard as before, with escutcheon of pretence. Quarterly, 1 and 4, "Or six martlets 2, 3, 1, between two chevrons gules." COOKES. 2 and 3, "Sable a buck's head cabossed or." ? WYBBE, which Grazebrook gives as this with "a cross crosslet between the attires." He says that the Jennets quartered this coat, and as William Cookes married the daughter and coheiress of Humphrey Jennetts, both coats came to Cookes. William Baylies married Elizabeth, daughter and heiress of Thomas Cookes. Crest: This read as, On a mount a buck courant reguardant argent; but Grazebrook says it is, Buck salient reguardant argent attired or, from (? on) a fireball vert. Defaced, too indistinct to read, impaling "Paly of six sable and argent a bend" . . . if gules, MORE. ? WATCHELL, 1717. CAVE, 1698, as before.

N. AISLE.

Quarterly, 1 and 4, ". . . a buck's head between the attires a trefoil . . . really, "Sable a stag's head cabossed, argent, attired and between the attires a cross patty fitchée or." BULSTRODE. 2 and 3, "Argent a chevron gules between three squirrels sejant sable (cracking nuts) or." SCOBINGTON, impaling GARDNER, as before. Edward Bulstrode married Mary, daughter of Samuel Gardner.

PORCH.

"(Azure) fretty (argent)," CAVE, 1685, impaling "(Azure) on a bend between six leopards' faces (or) three water-bougets (sable)," HUNT. I cannot find this marriage. Grazebrook says that Abbot Lichfield's name was Wycks, 1546.

WORCESTERSHIRE.

WICKHAMFORD CHURCH.

CHANCEL.

Over monument two shields. Quarterly, 1 and 4, "Or a fess dancetty between three crosses croslet fichée gules." SANDYS (this coat is worked in as a border all round the arches of the tomb). 2 and 3, "Per fess gules and azure a tower embattled and domed argent." RAWSON. William Sandys, who married Margaret, daughter and heiress of William Rawson, was, Burke's *Commoners* (i. 309) says, great-grandfather of the Archbishop of York; *Kent Visitation* (p. 148), grandfather; but as Burke says George Sandys in *Kent Visitation* who married Margaret, daughter of John Dixon, died in 1584, and the Archbishop who died in 1588 was aged 69, I think Burke must be wrong and *Kent Visitation* right. Crest: On "esquire's" helmet on wreath a griffin segreant per fess or and gules (collared daucetty of the last). The sculptor was evidently wrong in giving an esquire's helmet to these shields, as both Sir Samuel and Sir Edwin were knights-baronets; so that they must have been copied from MSS. existing before 1613 or 1684, the dates of their baronetcies.

On oval shield. As last without crest.

On lozenge. Quarterly, 1: "Sable a chevron between three bulls' heads cabossed argent." BULKELEY. Burke says Penelope, daughter of Sir Richard Bulkeley, married, 1614, Sir Edwyn Sandys. 2: "Argent a fess daucetty gules." CHEDLE. Nash says KIDWALLY. Richard Bulkeley married, 1307, Agnes, daughter and coheiress of Roger Chedle. 3: "Or a bend ? azure." Nash says CARTHORP, but I cannot find this connection; Papworth says also VERNON. Now William de Bulkeley, time of Edward III., married Alice, daughter or sister and heiress of Sir Nicholas de Vernon, of Whatcroft. 4: "Azure a garb or." GROSVENOR. The only connection I can find is in *Cheshire Visitation*, p. 55, which says Thomas Bulkley, *ob.* 1591, married Elizabeth,

daughter of Randoll Grosvenor, of Bellaport, but this does not say that she was an heiress. 5: "Quarterly argent and gules a bendlet azure." MASSEY. But it seems to be doubtful whether the Massey that married the Chedle bore exactly this coat or that she was an heiress. 6: "Argent a fess sable between three crescents gules." PATESHULL. I cannot find the connection. 7: ? "Sable three boars' heads erect 2 and 1, or laugued gules." Nash says STARKEY, and gives the field as azure; but this must be wrong. If then the field is sable, which with the boars' heads erect is more likely, then it would be BOOTH. 8: "Argent a heron sable." STARKY. Nash leaves this blank; but there can be no doubt about the family, though their connection, except with the Booths, does not seem proved. All these quarterings, except the first two, seem difficult to trace, and possibly are not correct. SANDYS, impaling BULKELEY. According to *Kent Visitation* her name was Catherine, daughter of Richard Buckley de Anglesey, and she was his fourth wife, he having married previously Margaret Eveleigh, Anna Southcott, and Elizabeth Nevinson; so there were two Sir Edwyn Sandys, one of Ombersley, Worcestershire, who married Penelope, and the other of Northborne, Kent, who married Catherine Bulkeley.

Quarterly, SANDYS and RAWSON, as before, impaling. Quarterly, 1 and 8, "Argent a bend engrailed gules." CULPEPER. 2: "Argent a chevron sable between nine martlets, 5 and 4, gules." HARDRESHALL. John Colepepper, of Bay Hall, Kent, married Elizabeth, daughter and coheiress of Sir John Hardreshall, of Hardreshall, Warwick. 3: "Or a cross engrailed gules, a martlet in chief azure, for difference." HARDHILL or HARTSHILL, called Hawte in *Rutland Visitation*. 4: "Gules a chevron between three martlets argent. ? "Argent a chevron sable between three martlets gules." WAKEHURST. Nicholas Colepeper married Elizabeth, daughter and coheiress of Richard Wakehurst. 5: "Azure a fess between two chevrons or." ? TENDERING. How this comes in I cannot make out; it does not appear in the Kent

quarterings. 6: "Argent on a bend sable three ? martlets or." This is so given in the *Kent Visitation*; but I had my doubts about the birds when I read them, though I think they are so. It is most probably "Argent on a bend sable three eagles displayed or." ERNELEY. John Colepeper, of Wakehurst, married . . . daughter and coheiress of Erneley. 7: "Ermine on a bend sable, three cinquefoils argent." ? EDOLPHE. This is not in the Kent quarterings, but Symon Edolphe, of St. Radigunds, married Anne, daughter of William Culpeper de Wigsell, but I cannot find any heiress. No doubt Canon Bazeley is right in saying Sir Samuel Sandys married Mercy Culpepper, but she does not appear in any pedigree I have got. Rudder says Sir William Sandys married Margaret, daughter and heiress of Walter Culpepper, of Hanburrough, co. Oxford; so there was a double marriage in the families. The only authority I can find is Grazebrook, who says she was the only daughter of Martin Culpepper.

On lozenge these last eight quarterings. "Argent a bend engrailed gules," COLEPEPER, impaling "Ermine on a bend sable, three cinquefoils argent," EDOLPHE. *See* No. 7 in Culpeper's quarterings. Crests: ? Falcon wings expanded, argent beaked, legged and belled or. CULPEPER'S. This looked tinctured per pale or and gules. Ibex's head erased, sable maned, armed and attired or. EDOLPHE'S.

SANDYS and BULKELEY, 1626.

Small shields below. 1: "Sable a bend between two arms and hands couped above elbows bendways vambraced argent." BRACE. John Brace married Cicely Sandys. Nash's reading of this is wrong. 2: "? Sable on a fess argent between three anchors or as many lions' heads erased gules." WENMAN. Anne Sandys married Sir Francis Wenman. 3: "Azure a chevron argent." Nash says third daughter. I think this must be meant for "Sable three chevrons interlaced in base or on a chief of the last as many pellets." EWBANK in his pedigree. Mercy, who married . . . Ewbank, was fifth daughter. 4: Nash says, "Sable three

boars' heads in pale or." I think this must be meant for "Gules on a fess or between three boars' heads couped argent as many lioncels rampant sable." WYAT. Sir Francis Wyat, of Boxley, Kent (Nash says Burley, Worcester) married Margaret (pedigree says Mary), daughter of Sir Samuel Sands (*Kent Visitation*, p. 142). 5: Nash says, "Argent a bend gules." I think this must be meant for "Gules a cross botonny argent charged with five pellets." HUMFREY. Richard Humfrey, of Retenden (1634), married Mary, daughter of Sir Samwell Sands, of Ombersley (*Essex Visitation*, p. 425). 6: Nash says, "Argent a fess sable in chief a mullet of the second between two pellets." This would be DINELEY. Edward Dineley, of Cropthern, Worcester, married Joyce Sandys, sixth daughter, as in his pedigree. 7: "Azure three bars and in chief as many mullets or." PYTTS. Elizabeth Sandys married first Edward Pytts, of Kyre; she is the seventh daughter in Nash's pedigree. Nash gives no families to the coats as he read them, but calls them eldest and second, etc., daughters in the above order, which does not quite tally with his pedigree, but it is evident that at some time or other they have been sadly blundered over All these coats impale SANDYS.

SACRARIUM.

Flat stone. On lozenge, 2 bars, and it might read 3 bars with the base of the lozenge filled with the third, as it is in relief at the same level on the surface as the other two, but is "(Argent) two bars and in chief three mullets (gules)." WASHINGTON. Penelope Washington was the daughter of Colonel Sir Henry W. and Elizabeth Pakington; the last re-married Colonel Samuel Sandys.

GLOUCESTERSHIRE. CHIPPING CAMPDEN.

MARKET HOUSE.

"(Gules) a fess wavy between three fleurs de lys (or) on fess Ulster coat for baronet." HICKS. Crest: On "esquire's" helmet and wreath a defaced crest, really buck's head

couped at neck or gorged with a wreath of laurel proper: above, on arcading, Anno Domini 1627. Here is another example of a wrong helmet.

GRAMMAR SCHOOL.

Two shields side by side. 1: ". . . a chevron between three goats' heads, more like cocks', erased . . ." and the date 1487. This would make it the coat of JOHN FEREBY, *alias* VERBY (Rudder), the founder of the school. I do not think this is correct, as the Ferebys (or Ferbys) of Kent living at that time bore "sable a fess ermine between three goats' heads erased argent," so that the chevron should be a fess ermine. 2: HICKS, as before.

CHURCH.

S.E. CHANTRY.

"Or fretty gules, a canton ermine." NOEL. Impaling "Argent on a fess azure, three lozenges, may be fusils of the first, really or." FIELDING. Baptist Noel, third Viscount Campden, married first Anne, daughter of William Fielding, first Earl of Denbigh.

On lozenge. Quarterly, 1: NOEL. 2: "Gules semee of nine crosses, croslet fitchy, a lion rampant or." HOPTON. Andreas Noel, of Dalby, co. Leicester, married secondly Elizabeth, daughter and heiress of John Hopton, of co. Gloucester, relict of Sir John Penint (*Leicester Visitation*). 3: "Azure semee of nine crosses croslet three boars' heads couped close or." HEVYN. William Hopton, of Hopton, Salop, married Margaret, daughter and coheiress of John Hevyn, of Cleobury, Salop. 4: "Argent semee of nine crosses croslet (? sable or azure) two organ pipes in pile mouths in chief gules." DOWNTON. John Hevin, of Hevin, co. Hereford, married Isabel, daughter and heiress of Thomas Downton (*Shropshire Visitation*). 5: "Barry of six or and gules." ST. OWEN. Roger Downton, of Downton, co. Hereford, married Jane, sister and heiress of Thomas St. Owen, 1403. 6: "Azure a lion rampant, argent within

bordure engrailed or (may be argent)." TIRRELL. John St. Owen married Jane, daughter and heiress to Hugh Tirrell. Monument says Penelope Noel, daughter of Edward Noel. Bigland saw two banners: (1) arms as the last; and (2) HICKS quartering, "Gules a chevron ermine (Collinson says argent) between three organ rests, really clarions or." ARTHER. This represents the marriage of Robert Hicks, of Cheapside, London (*G.E.C.*), but of Bristow (*Gloucester Visitation*), with Juliana, daughter of William Arthur, of Clapham (Clapton), co. Somerset.

Monument of the two life-sized figures of Sir Edward Noel and Dame Juliana Hicks. Four shields. 1: NOEL impaling HICKS. 2: The same as the lozenge of Penelope. 3: NOEL. 4: Quarterly, 1 and 4, HICKS with crescent in chief for difference; 2 and 3, ARTHER, as before.

NOEL, and on nobility helmet on wreath the crest: Buck statant (Rudder) at g(r)aze—(argent) attired (or). Supporters, two bulls (argent), armed and unguled (sable), surmounted by viscount's coronet. Motto, "Tout bien ou rien."

Monument, HICKS, and crest: Out of viscount's coronet a helmet of nobility; on wreath, a buck's head, as before. Motto, "Nondum metam."

S. AISLE.

Defaced. Bigland gives it as "A talbot passant, in chief two annulets." I think this is wrong. I believe it ought to be "Sable a lion passant argent langued gules, in chief an annulet or." TAYLOR. Crest: On wreath a talbot statant proper; ? a leopard passant proper. Charles Taylor, 1718.

N. AISLE.

"Sable a chevron between three towers argent." This is ? DUNCH or SPICER, but monument says William Atkins, 1729.

CHANCEL SACRARIUM.

"(Sable) a fess between three saltires humetty (or)." SMITH (*Gloucester Visitation*, Smyth). Crest: On esquire's helmet on wreath, two serpents nowed and intertwined azure,

? proper. Below, three shields: (1) Smith; (2) Smith impaling quarterly. 1: "(Gules) on a chevron argent, three bars gemelles (sable)." THROGMORTON. 2: "Argent a fess embattled between six crosses, croslet fitchy, 3 and 3 (gules),' really "on the fess three crescents of the field." OLNEY. Sir Thomas Throgmorton married Margaret, daughter and heiress of Robert Olney, of Weston Bozom (*Warwick Visitation*). 3: "(Sable) a chevron between three crescents (or). SPINEY. Thomas de Throgmorton married Elinor, daughter and heiress of Guido Spineo, lord of Coughton, in co. Warwick. 4: "(Gules) three birdbolts, points downwards (? argent)." BOSON. Robert Olney married Goodith, daughter and heiress of William Boson. All these shields were painted, as the omission of the three fleurs de lys and as many crescents on the Olney proves. (3) Smith impaling quarterly, 1 and 4, "(Argent) a chief vairy (or and gules), over all a bend (azure), and on bend a crescent ? of the first for difference." FITZHERBERT. Thomas Smith married Elizabeth, daughter and coheiress of Eustace FitzHerbert. 2 and 3, "(Azure) a cross moline quarter pierced (or)." MOLYNEUX. John FitzHerbert married Cecily Molyneux. Monument says Thomas Smith married two wives, first Elizabeth FitzHerbert, and secondly Catherine, daughter of Sir George Throgmorton. *Gloucester Visitation*, 1623, says that Thomas Smith married Elizabeth, daughter and coheiress of Eustace FitzHerbert, and does not give the second; but it gives his grandfather (also a Thomas) as marrying Catherine, daughter of George Throgmorton, Knt., and widow of Robert Winter. Now Thomas Smith died in 1593, and his marriage with Elizabeth FitzHerbert would tally with this date, as his generation is the last but one in the *Visitation;* therefore it is necessary to find out what Robert Winter this is. In *Gloucester Visitation* he is stated to be *Robert* Wynter, son of *Roger* Winter, who married Elizabeth Hungerford; but the second son, who married Elizabeth Wyrrall, is also *Robert*, so I think this one is likely to be *Roger*. This is confirmed by an entry in the same *Visitation*

p. 240, where Elizabeth, who married Thomas Bushell, is described as "filia Rogeri Winter de Huntington ex Katherina Throgmorton." Also on p. 279 he is stated to be *Robert* Winter, son and heir, of Hodyngton, marrying Katherine . . . who survived him, where he would be grandfather of the last entry. In *Warwickshire Visitation*, Kath. Throgmorton is "(1) mar. to *Wm.* Winter, (2) to Tho. Smith, of Camden." She would be grandmother of the last generation entered, where, as in the Winter first pedigree (*Gloucester Visitation*), she would be great-grandmother; so if he was *Robert* (not *Roger*), it looks as if he died 1550, before Robert, who is called second son, was born. Elizabeth FitzHerbert died 1559, so Catherine had ten years of widowhood. All this tends to prove that the Smith pedigree in the *Gloucester Visitation* is wrong.

CHANCEL FLOOR.

Brass: four shields. "(Sable) on a cross within bordure, both engrailed, or may be argent five roundles (pellets), in dexter chief a pierced mullet." GREVEL. William Grevel and Mariona his wife, 1401 and 1386.

S. WALL OF CHANCEL.

Crest: Issuing from clouds a dexter arm in fess ? proper, vested (gules) cuffed (azure), holding in the hand (Fairbairn says a javelin) ? a mirror, or else a globe in its frame. NICHOLAS FIELD, 1786. "Argent a cross engrailed sable between four pellets, each charged with a pheon of the first." FLETCHER, 1746. Bigland says that Fletcher impaled Bateson, but I did not see it.

EBRINGTON CHURCH.

"(Azure) a chevron between three kites' heads erased (or), and Ulster inescutcheon." KEYT. Baronetcy created 1660.

S. CHANCEL.

KEYT, as before, without inescutcheon. Crest: On esquire's helmet on wreath a kite's head erased or. Motto, "Ne tuque si veris extra."

Below four shields. 1: KEYT, impaling "Or a chevron between three crosses, patty fitchy sable (the last ? gules)," RILEY. William Keyt, of Ebrington, Esq., *ob.* 1632. (*Gloucester Visitation*, 1682-3, says 1682; but he is the second generation, and burial would not have come in), married first Eglantine, daughter of Edmond Riley, of Cambden. 2: KEYT, impaling quarterly, 1 and 4, "Sable, three salmons hauriant, 2 and 1, "argent, fins gules, so, more correctly, proper," SALMON. 2 and 3, "Argent a bend azure between in chief a pierced mullet, and in base an annulet gules." SAMON, so Papworth says; but it is the second quartering of Samon in the *Nottingham Visitation*, 1 and 4 being Samon, 2 this, and 3 ENTWISTLE. The latter's marriage is given, though not as heiress, but not the intermarriage. *Gloucester Visitation*, 1682, says William Keyt married secondly Eleanor Salmon, daughter and coheiress of John Salmon, of Nottingham." Rudder (p. 435) says Lucy, and their coat, which is a wrong reading. 3: KEYT, impaling quarterly, 1, "Sable, three church bells, 2 and 1 argent, a canton ermine," PORTER; 2, SALMON, as before; 3, SAMON, as before; 4, "Gules, a fess between six billets argent." Bigland says STYVELEY; Papworth, STYVEKEY as the family; but I can get no trace of it. These Porters were of London and Sussex, as well as of Mickleton, this being the coat of John Keyt, of Ebrington, Esq., *ob.* 1660, who married first Joan, daughter of Thomas Porter, of Mickleton, who was first husband of Eleanor Salmon before William Keyt. 4: Quarterly, 1, KEYT; 2, PORTER; 3, SALMON; 4, SAMON; 5, STYVEKEY; impaling "Ermine on a chief indented gules three escallops or," TAYLOR. John Keyt, created baronet 1660, married Margaret, sole daughter and heiress of William Taylor, of Middleton Cheney, and Alice, daughter of Nicholas Odell, *alias* Woodhull, of co. Northampton (Metcalfe's *Northampton Visitation*, p. 200).

N. CHANCEL SACRARIUM.

Three shields. 1: "Azure a bend engrailed argent cotised or," FORTESCUE, impaling dimidiated coats: first, "Gules

three clarions or," GRENVILE; second, "Argent three crosses croslet in bend sable," NORTHCOTE. Col. Robert Fortescue married first Grace, daughter of Sir Bevile Grenvile, secondly Susannah, daughter of Sir John Northcote and Grace Halswell. 2: FORTESCUE. Crest: On nobility helmet on wreath a "scutum" argent. Motto, "Forte scutum salus ducum," which Prince translates, "A strong shield doth safety yield." 3: 1 and 6, FORTESCUE. 2, "Or a raven sable." CORBET. I cannot make out why this comes in; the Bottreaux brought it to Devonshire. 3, "Gules, really sable, a crescent and mullet in chief (generally within the horns), or really argent." DENSELL. Martin Fortescue, son of the Chancellor, married Elizabeth, daughter and heiress of Richard Densell, of co. Devon. 4, "Argent on a bend sable, really vert between six crosses croslet fitchy, ? really gules three crosier staves or." TREAWIN, *alias* WERE (*see* Pole, 339). Richard Densell married Elizabeth, daughter and heiress of William Were by Elizabeth, daughter and heiress of John Fillegh. 5, "Gules a fess vair between six crosses formee ? fitchy or." FILLEGH. This monument was erected by Col. Robert Fortescue to commemorate Sir John Fortescue, of Ebrington, Chancellor of England (*ob. circa* 1471) in 1677. (Such bad silver has been used in tincturing the shields in this church that it has oxidised to black lead.)

Tomb below of Sir JOHN FORTESCUE. On panels alternately Fortescue and "(argent) two bends engrailed really undé (sable)." STAPLETON. Sir John Fortescue married Elizabeth, daughter of Sir Miles Stapleton.

Flat stones, chancel. 1: KEYT, impaling PORTER and SALMON. 2: Quarterly, 1 and 4, KEYT. 2, TAYLOR. 3, "(Sable) a fess ermine between three crescents (or) on fess a mullet ? or for difference." COVENTRY. Sir William Keyt, Bart., married, 1662, Elizabeth, daughter and heiress of Francis Coventry, third son of Thomas, Lord Coventry (*Gloucester Visitation*, p. 102). Impaling "Per pale (or and gules) a cross patty fitchy humetty counterchanged." CLOPTON. William

Keyt married, 1687, Agnes, daughter of Sir John and Barbara Clopton. 3: KEYT, impaling "(Or) on fess (sable) three eagles displayed (of the field)," HARRISON. John Keyt, *ob.* 1660, son of William and Eglantine Riley, married Margery, daughter of William Harrison, co. Worcester, *ob.* 1667. 4: KEYT with label, impaling 16 quarterings (Bigland says 24), almost defaced; but they must be those of TALBOT, as he says Elizabeth, daughter of John Keyt and wife of John Talbot, 1656. So this must be marshalled wrong.

Monument: three shields. 1: TAYLOR. 2: 1 and 6, KEYT with Ulster inescutcheon on chevron. 2, PORTER. 3, SALMON. 4, SAMON. 5, STYVEKEY. Escutcheon of pretence. TAYLOR. Crest: On knight's helmet on wreath a kite's head erased or. 3: KEYT.

S. CHANTRY.

KEYT, impaling PORTER, without the canton.

Window. 1: "Royal arms, France turned upside down and fleurs de lys gone, quartering England." 2: "Azure a cross flory between four martlets or," query one of the Edwards, or University College, Oxford. 3: KEYT, with Ulster inescutcheon, impaling COVENTRY. 4: "Tudor royal arms crowned between two roses gules seeded or." 5: W. END. Georgian royal arms. Bigland gives a coat which is sure to be there, though I did not read it: KEYT, impaling "Argent on three bars sable six cinquefoils of the field," DAYRELL or DARRELL. *Gloucester Visitation* says Thomas Keyt, of Great Wolverd, co. Warwick, married Mary, daughter of Walter Darrell, of Abingdon, Berks, and relict of John Morris, D.D.

HIDCOTE HOUSE.

OVER FRONT DOORWAY.

KEYT, as before, impaling "Quarterly (argent and gules) with fret (or), over all on bend (sable), three escallops (of the first)," SPENCER. Francis Keyt, second son of John Keyt and Jane Porter, married Alice, daughter of Sir William Spencer, of Erdington, Bart. (*Gloucester Visitation*).

QUINTON CHURCH.

S. AISLE.

Tomb: brass shields. 1: "(Argent) two bars (gules) fretty (or)." CLOPTON. 2: "Gules a fess between six pears pendant, 3, 2, 1 (or)." BESFORD. 3: CLOPTON, impaling BESFORD. 4: "(Argent) two bars (gules) fretty (or), a canton ? of the second." Sir John Maclean says argent, but that would be false. CLOPTON, with a difference. This seems to be the only branch of Clopton which bore these arms; therefore the canton on the last shield would represent, I suppose, the same as the annulet on the effigy—a distant branch and a doubtful true blood. The second, Besford, with its *alias* Peresford (really Pierreford), about which Sir John Maclean (*Transactions*, xiii. 166) says that Johanna, second daughter and coheiress of Alexander Besford, married Sir William Clopton, and that she had a daughter and heiress, Johanna. This is proved by the *Shropshire Visitation*, p. 60, where John de Borough miles, Lord of Mowthwy, married "Jana filia et sola hær, Willi' Clopton de Clopton miles et de Radbrook in com. Gloucestriæ"; and in a note Dugdale states that Sir William had another daughter, named Agnes the wife of Thomas Herberd. If it was Agnes, it was really Thomas Throkmorton (see *Gloucester Visitation*, p. 162) who married Agnes, daughter and coheiress of . . . Besford; but the same *Visitation* (p. 86) says it was Margaret, and that she married John Dickleston, the Hugfords, or Hanfords, quartering both hers and the Dickleston coats through the marriage of the last's heiress with Hugford. I cannot make out that the Besfords continued any longer; and as the Throkmortons quarter Besford as well, I think that Alexander Besford must have had three daughters, viz. Agnes, Johanna, and Margaret.

E. END.

Monument. Quarterly, 1 and 4, "Barry of six or and azure on a bend gules three roses argent seeded or." LINGEN. 2, "Argent two bars gules fretty or." CLOPTON. 3, "Gules a bend ? ermine." WALWYN. The only reference to the last I can

find is "Johannes Lingen miles = . . . fil . . . Walwyn" (*Shropshire Visitation*, p. 60); but Burke, in *Commoners*, iv. 267, says he married Eleanor, daughter and heiress of Thomas Milewater; impaling "? quarterly azure and purpure a cross engrailed or between four roses argent seeded of the third." BURTON. Thomas Lingen, of Radbrook, *ob.* 1742, married Ann, daughter and heiress of Robert Burton, of Longner, co. Salop. This Thomas was the seventh or eighth in descent from Sir John Lingen that married Isabella, the daughter of Sir John Borough and Johanna, or Jana, sole daughter and heiress of Sir William Clopton.

Effigy. On corslet, "Two bars fretty and an annulet for difference." Sir WILLIAM CLOPTON.

CHANCEL, S. SIDE.

Flat stone. "(Argent) on a chief (sable) three martlets (Bigland, or)" for WYLDE. The name Wilde occurred on monument close by, impaling "(Or) a lion rampant tail forked (gules) a chief (azure)" for ASHCOMBE. I cannot find the marriage. Crest: On esquire's helmet on wreath a lion passant (Bigland, statant) guardant ? resting dexter paw on an escutcheon argent. WYLDE, Kempsey, Worcester.

Royal arms on the inescutcheon of Hanover. Charlemagne's crown is painted as a castle or building with spire.

MICKLETON CHURCH.

Brass. "Gules on a chevron argent between three garbs or banded of the first (generally vert) as many escallops sable." EDEN.

N. AISLE.

"Sable on a chevron between three towers four turretted argent a pair of compasses extended (? sable) of the first." Monument said WOODWARD, 1686, but really Company of Masons (Freemasons), granted 1473.

Hatchments. "Gules an eagle displayed or membered and crowned argent, between eight crosses croslet of the second, "GRAVES, impaling "Argent a cross engrailed sable

between four pellets each charged with an arrow point downwards of the first," FLETCHER. Crest: Demi eagle erased or environed with a ducal coronet gules and holding in its beak a croslet fitchy of the last. Motto, "Superna quærite."

On lozenge. GRAVES, impaling "Gules a bend ermine," WALWYN. Morgan Graves married Anne Walwyn, of Langworth. "Argent a bend countercompony or and sable between two lions' heads erased gules, on a chief azure three billets of the second and Ulster inescutcheon." STEELE' Irish baronet; also the same without Ulster inescutcheon. On knight's helmet on wreath a demi eagle displayed proper, ? with snake in its beak of the last. "Aquila non captat muscas." This is the Graves' motto, Steele's being "Absque labore nihil." John Maxwell Steele married, 1838, Elizabeth Ann Graves, eldest daughter of J. Graves, of Mickleton.

Monument. GRAVES impaling WALWYN, as before, 1771. Quarterly, 1 and 4, GRAVES. 2 and 3, "Sable a chevron between three spear heads argent." MORGAN. Richard Graves married Elizabeth, daughter and coheiress of Captain Thomas Morgan.

Monument. On top, 1 and 6: GRAVES. 2: "Sable, Rudder and Bigland say vert two hounds, they say greyhounds (more like lions), courant argent on a chief or three fleurs de lys gules." MENSEIR. Rudder's Monument says John Graves, of Heyton, Yorkshire, married daughter and heiress of Menseir. 3: "Sable a fess indented (afterwards engrailed) argent between three dexter hands bendways or." BATES. Richard Graves married Eleanor, daughter and heiress of Thomas Bates, gent. 4: "Azure a chevron ermine between three swans argent." SWAN. Samuel Graves married Susan, daughter and coheiress of Captain Richard Swan. 5: "Sable on a bend argent three ? coots or martlets (the lower shield were martlets)—Rudder says 'mullets'—of the field." SHILLING, more probably intended for DANVERS, which would be "Argent on a bend gules three martlets or," as Susan's mother was a Danvers, though not heiress; but

her grandmother, Damaris, was the daughter and coheiress of Captain Andrew Shilling, a family or arms I cannot find.

On dexter side of monument, small shields. 1: GRAVES, without croslets. 2: "Argent a cross engrailed gules voided of the field between four six-pointed mullets ? pierced of the second." GURNEY. Richard Graves married Frances, eldest daughter of William Gourney, of Yardley, Herts. 3: BATES. 4: SWANN. 5: MORGAN, with the addition of a mullet in chief for difference.

On sinister side. 1: MENSEIR. 2: "Sable really vert on a chevron between three bucks trippant or, as many cinquefoils gules." ROBINSON. Richard Graves married as his second wife Elizabeth, daughter of John Robinson, Esq. 3: "Ermine on a bend gules three martlets ? or." DANVERS. 4: SHILLING. 5: "Argent on a pale gules three leopards, faces of the first." BRAIN. It is so given in Papworth, but evidently the shield showed that it had had a fess, so that this Brayne coat has been substituted for the usual one Captain Thomas Morgan married Elizabeth, daughter and coheiress of James Brayne, gent., whose daughter, Elizabeth, married Richard Graves.

Monument. Quarterly, 1, GRAVES; 2, MENSIER; 3 SWANN; 4, SHILLING. Escutcheon of pretence. Quarterly, 1 and 4, MORGAN; 2 and 3, BRAYNE.

E. WINDOW.

Quarterly, GRAVES and SWAN. Crest: A greyhound passant. ? MENSIER. Quarterly, GRAVES and BATES.

Monuments. Quarterly, 1, GRAVES; 2, MENSIER; 3, BATES; 4, SWANN; 5, SHILLING; 6, MORGAN impaling FLETCHER, as before. Also the quarterly with an escutcheon of pretence. Or a lion rampant sable between three holly leaves vert. SHERMAN, 1815.

Hatchments. 1: Same as last. 2: Quartering SHERMAN. 3: GRAVES impaling WALWYN.

S. WINDOW OF CHANCEL.

1: "Gules three demi lions rampant and a chief or." FISHER. 2: "Argent on fess engrailed azure three crosses patty or." Query, possibly PAULE. 3: "Azure three eagles displayed 2 and 1 or." Query, possibly 'Crusily' omitted, when it would be SOMERVILLE. Robert de Somerville married Isabel, daughter and coheiress of Roger de Merley. 4: "Ermine five chevrons gules on a canton of the last a lion passant ? guardant or." Papworth says ORREBY. Edmund Somerville was a coheir of John de Orreby. 5: "Barry of ten argent and gules on a bordure azure eight martlets or." MERLEY. 6: "Vair a pale sable." Papworth says GOSPATRICK, possibly GOSWORTH, as Herbert Orreby married Lucy, daughter and heiress of . . . Gosworth. 7: "Gules three cushions 2 and 1 argent tasselled or." GREYSTOCK, Baron. William Greystock married Mary, eldest daughter and coheiress of Roger de Merley; also John Greystock married Elizabeth, one of the daughters and coheiress's of Robert Ferrers, of Wemme. 8: "Barry of ten argent and gules a lion rampant sable." STUTVILLE. Alice, daughter and coheiress of Roger Stutville, married Roger de Merley. 9: "Argent three horseshoes sable nailed of the first." FERRERS. *See* before. 10: "Quarterly gules and vairy vert and or a lion rampant argent." PEVERELL. William Ferrers, third Earl of Derby, is supposed to have married Margaret, daughter and heiress of William Peverell, of Nottingham. 11: "Argent a fess vair between three eagles displayed gules." KYNNERSLEY. John Kinardesley married Johanna, sister and heiress of Thomas Ferrers, lord of Loxley. 12: "Paly of six argent and gules a bend vairy of the first and sable, Rudder says vert and or." Papworth says ANNESLEY. I cannot find any connection, neither can I see what all these quarterings lead to. Sir Edward Fisher, of Mickleton, married Mary (monument says Maria), daughter of Sir Thomas Challoner, knight (*London Visitation*) Crest: On nobility helmet a demi lion rampant guardant holding a shield . . . really charged with the No. 1 arms—

"Vigilet qui vincet"—the monument says of the Fishers of Fisherwick, Staffordshire. Camden (vol. ii. 514, 515) makes the Somervilles and Ferrers families live all round Fisherwick; so it is possible that No. 2 was another coat of the Fishers.

LONG MARSTON CHURCH.

N. CHANCEL.

"Sable three raised tombs 2 and 1 argent." TOMES (Fisher Tomes, 1879). Papworth says field "vert," but the bookplate with its crest, "A goat trippant," in *Misc. Gen. et Her.* (New Series, iii. 273) says "sable," and the tombs are charged on the top with a "Cross croslet calvary sable," impaling "Quarterly azure, gules, vert, and purpure a fess or." Query. In the pedigree attached to the bookplate the Fisher Tomes born 1798, buried at Marston 1879, married Mary Anne, daughter of George Bennett, of Ullington, but I cannot find that any Bennett bore such a coat.

PORCH.

Flat stone. "Per chevron (or and azure) three mullets (counterchanged)." DAY (Richard A. M., 1697). Crest: On esquire's helmet on wreath a dexter arm embowed, cuffed holding slipped branch of ? laurel bendways. This is a different crest from the usual; but the stone was getting sadly defaced from its position, and deserves better care. Royal arms, ? George I.

BUCKLAND CHURCH.

WINDOWS.

"Azure a sword in pale argent, hilt and pomel or, surmounted by two keys in saltire wards uppermost, the dexter of the third oppressing the sinister of the second." Ancient GLOUCESTER BISHOPRIC or ABBEY.

S. AISLE.

Tiles. "Fess between three crosses croslet, 3 and 3." BEAUCHAMP. Rose seeded within wreath. Four hearts forming quatrefoil, each charged with cinquefoil.

S. CHANCEL.

Monument. Quarterly, 1 and 4, "Barry of ? ten or and sable." THYNNE, *alias* BOTEVILLE. 2 and 3, "Argent, a lion rampant, tail nowed gules." THYNNE. Hoare says of the last it was an "addition after the battle of Musselburgh." James Thynne, of Buckland, LL.D., and M.P. for Cirencester, died unmarried 1708-9. "J'ai bonne cause." A slipped apple graft issuing from a tun all proper. Badges of William Grafton, Rector.

WORCESTERSHIRE.—BROADWAY.

THE PRIORY.

Hatchments. 1: Quarterly, 1 and 4, "Per pale gules and sable on a chevron engrailed, ? erminois between three swans' heads and necks erased ermine gorged, ? argent, as many fleurs de lys azure." GIST, of Wormington Grange, in Didbrook, Gloucestershire. 2, "Or three leaves in bend vert between two bendlets as chains, ? sable, as many chaplets of the second." Query. There is a similar coat in Buckland Abbas Church, Dorset, which is said to be SELLECK, but more probably PIERS. 3, "Per saltire argent, and or a cross, croslet azure, between two leopards' faces proper, and in fess as many roses gules." ? PLACEWAY. Josiah Gist's bookplate bears this as an escutcheon of pretence. Impaling, quarterly, 1 and 4, "Per bend or and vert, in chief a tree eradicated proper, in base a seahorse argent in waves of the third". WESTENRA. 2 and 3, "Argent three martlets, 2 and 1 gules within bordure or." CAIRNES. Baron Rossmore married Elizabeth, daughter of John Murray, Esq., and coheiress of her mother, Mary, Dowager Lady Blayney, sole heiress of Sir Alexander Cairnes, Bart.; therefore 2 and 3 ought to have been a quarterly coat: 1 and 4, MURRAY; 2 and 3, CAIRNES. Motto, "Benigno numine." 2: Quarterly, 1 and 4, GIST, as before. 2 and 3, ? SELLECK or PIERS. On escutcheon of pretence, ? PLACEWAY.

ON HOUSE CLOSE TO OLD CHURCH.

Quarterly, 1 and 4, "(Sable), a fess between three sheldrakes (argent)." SHELDON. Ralph Sheldon married

daughter and heiress of ? Edward Rudings. 2, "(Argent), on a bend between two lions rampant (sable), a wyvern volant (of the first)." RUDINGS. 3, "(Or) a saltire vair." WILLINGTON. William Sheldon married Mary, daughter and coheiress of William Willington. Crest: On esquire's helmet on wreath, defaced, a sheldrake.

OLD CHURCH.

S. TRANSEPT. E. WALL.

"Sable a lion statant argent." TAYLOR, 1741. Grazebrook says, Crest: An ounce statant proper.

CHANCEL.

Hatchment. "Sable within orle of fleurs de lys or a lion rampant argent." PHILLIPS (Burke), PHILLIPPS (Grazebrook). Thomas Phillipps, of Broadway, was High Sheriff in 1801. Crest: On esquire's helmet on wreath a lion rampant proper.

SOUTH SIDE.

Four shields on tomb as before. PHILLIPPS.

Brass. "Argent a lion rampant, sable ducally gorged and chained reflex over back or, within bordure wavy of the second in dexter chief, Ulster inescutcheon." PHILLIPPS (Sir Thomas, Bart). Crest: On knight's helmet on wreath lion as in arms charged with bend ermine, holding short sword. Motto, "Deus, Rex, Patria." Born 1792, died 1872. There seems to be some doubt about his coat. Papworth gives it thus: "Sable a lion rampant, argent ducally crowned (. . . ? or), and holding in the dexter forepaw a sword erect proper, within an orle of fleurs de lys and a bordure wavy or (or of the third)." PHILLIPPS. Middle Hill, co. Worcester. Baronetcy, 1st September, 1821. Grazebrook, 1873, says, "Sable semée of fleurs de lys or, a lion rampant (? argent) holding a sword (? proper) within a bordure wavy of the second." Crest: A lion rampant sable, holding a sword proper. Burke in his *Peerage and Baronetage*, 1839, gives the blazon and also the reading as: "Sable a lion rampant argent within an orle of fleurs de lys or, in chief

Ulster inescutcheon." Crest: A demi lion rampant argent, holding in the paws a fleur de lys or. Grazebrook says he was the son of Thomas, as on the hatchment; so why there should be any difference from that, except the Ulster inescutcheon, it seems hard to say. "Argent six lions rampant, 3, 2, 1, sable," SAVAGE, impaling, query defaced, but showing a chief, so possibly "Argent three bears' heads erased sable muzzled or, a chief azure," BARROW, or BERROW (Rudder). The Rev. Thomas Savage, of Broadway, married Eleanor, daughter and sole heiress of Thomas Barrow, of Field Court, Gloucester, *ob.* 1760.

E. WALL.

Brass. Quarterly, 1 and 4, "Gules on a bend or, three estoiles sable." DASTON. Anthony Daston was High Sheriff 1565, and died 1572. 2 and 3, "Or a fess wavy between six billets, 3 and 3, sable." DUMBLETON. I cannot find this alliance, but the Dastons were of Dumbleton. Crest: Buck's or reindeer's head (argent) couped (gules) pierced through neck with arrow bendways, point dexterways or.

Rubbing of brass. ? Two chevrons or chevronny, ? impaling quarterly, 1 and 4, an estoile; 2 and 3, annulet? scarcely enough to identify.

E. WINDOW.

Gules three cups, ? covered, 2 and 1, or. BUTLER.

W. WINDOW.

"Azure a fess gules between (in base a pane fitted for a garb), really three garbs or." SAMBACH. One of the free-holders, Ralph Sheldon, divided the Broadway lands among. Symond's *Diary*, p. 14, has this also; it proves to be a false coat which has been allowed. He also mentions besides, "Ermine two bends gules," which would be IRETON, as well as in the "North window cross yle." Quarterly, 1 and 4, "Sable a fess between three martlets, really sheldrakes, argent." SHELDON. 2 and 3, "Argent two chevrons sable." ? ASHE. I cannot find the alliance. Impaling "Sable a bend between two dexter hands (and arms) couped at the wrist,

really elbow, in bend argent." BRACE. I cannot find this Sheldon-Brace marriage, but Brace was one of the free-holders also. There also seemed to be part of a shield, "Chequy or and sable," as well as a good merchant's mark, J.P., though perhaps reversed.

MIDDLE HILL HOUSE.

WINDOWS.

"Sable a horse forcene argent." Query, the Cabells of Devon bore the horse bridled or, impaling Or a merchant's mark sable, which looked like C. G.

Dimidiated shield. In chief, "Or an anchor proper between letters D. T. ?"; in base, "Argent on water proper a ship with flags at peak and stern of the last." Crest: On ? nobility helmet an anchor proper. DANIEL LUTZGEN.

THE STORY OF THE TWO LANTONYS.

By W. St. CLAIR BADDELEY.

In the wake of mediæval military conquest invariably followed ecclesiastical invasion, usually under the patronage of some great noble. In the track of the barons and knights, with sword and spear and flights of arrows, came, without fail, the priest and the monk; and the castle-building often handed on its workmen to the rising abbey or priory. It would be difficult to find more ready or more conspicuous illustrations of this characteristic movement—so familiar to all students—than are to hand in Welsh border history. The fierce Robert de Belesme typifies the ruthless ravager, and William Fitz Osbern the more usual one; while Walter de Laci, and particularly his gentler second son, Hugh de Laci, and Walter, the third son, Abbot of Gloucester, typify the wealthy religious patron and enthusiast. They are all equally Norman nobles and great landowners; but they represent the two different arms of mediæval civilisation—the military and the religious. Sometimes it is a bishop who, in his own person, unites both, and goes into battle like a baron; at others it is a prominent baron, who takes profound interest and action as a patron of spiritual things, and becomes the renowned protector and encourager of ecclesiastics. It is, in fact, the Age of the Crusades: the birth of militant monasticism!

It is chiefly, however, with their relation to the far-reaching foundations of the two Lantonys—one in the vale of Ewias, and the other here in Gloucester—that this paper will be concerned with the De Lacis; and here it may be as well to remark that neither of the two Lantonys, in spite of the locality of Lantony Secunda, in any way owe their origin to the town of Gloucester as a parent. Their religious centre and diocesan mother was Hereford. The Order to which they pertained was not Benedictine, but Augustinian.

How it came about that Gloucester supplanted Hereford as their head-centre, and remained so until the Dissolution, will presently, I hope, be made evident.

The period in which their combined history is contained just exceeds 425 years; and it commences in 1103-4, a little before the time when King Henry I. wrote to Anselm (with whom he was gravely disputing over the Rights of Investiture) to the effect that he had decisively defeated his brother, Robert, Duke of Normandy, at Tinchebrai (September 28th)—in fact, when that great and faithful archbishop was at sore straits to defend the rights and liberties of the Church from the masterful, but reasonable, brother and successor of William Rufus, who desired to feudalise it.

At any rate, at that date two individuals, apparently wearied of the burdens of Court and military life, agreed, with one mind and heart, to live together in God, at Lantony in the great secluded vale of Ewias, among the Hatterel Hills, and in the immediate neighbourhood of a small shrine already dedicated to St. David. The names of these were: William, a knight attached to the De Lacis (if not a kinsman), who must have fought under, and perhaps may have suffered from the despotism of, William Rufus; and the other was Ernisi, who had been a large landowner in Gloucestershire, Shropshire, and Worcester, but had lost his possessions and become chaplain to Matilda, the King's pious and charitable consort. If we may so far trust the 14th century Chronicler of the Priory (used by Dugdale), we must regard William, the knight, as the first-comer to the place. Having lost his way while out hunting, and, being fascinated by the sanctity of the retired and convenient spot, he became a hermit. That is all that is told us; and we are not told his other name. Afterwards he was joined by Ernisi, a manifestly important person, with unusual influence at Court—'vir iste Ernisius in Curia Henrici Regis primi, inter primos palatii, nominatissimus, Cappellanus Venerandæ recordationis, Matildæ Reginæ,'—who seems gladly to have renounced the

burdens and perplexities of his favoured position in order to embrace the hermit-life. This would have meant doing as St. David is related to have done in the same spot—namely, 'feeding on leeks,'—had not Hugh de Laci, the then lord of Ewias, a favourite of both King and Queen, and, probably, the intimate friend of both William and Ernisi, come to their assistance with a noble scheme for constructing there a Priory of Austin Canons. The fame of the hermit-knight and Ernisi spread apace, and good Queen Matilda herself, a little later, paid them a visit,—attracted, it seems, by the peculiar sanctity of William.

The reigning Pontiff, Paschal II. (1099-1118), and Gelasius II., his successor, distinguished themselves by enacting that henceforward all Canons were to affiliate themselves exclusively to the Rule of St. Austin; hence that Order is found to have been the most popular during Henry's reign. The first house belonging to it in England had just been inaugurated at Colchester: then followed Holy Trinity, London. Hugh de Laci, the patron of the Priory of St. Peter at Hereford (which his father, Walter, had built and endowed), now perceived a favourable opportunity of proving his religious zeal, and (not without regret, we gather,) the two devoted hermits found growing up beside them a cœnobium, or cloister and church, and they knew the silent, gloomy valley invaded by architects, masons, and builders, and quarrymen with creaking waggons. Even after this Priory had arisen, and been taken possession of, the sense of unwelcome fame and public attraction did not leave the brethren. Their chronicler tells us that, for further endowment, King Henry offered them 'the whole country of Berkeley'; but the Canons prayed Heaven their house might not become opulent, and politely refused that rich possession, whose final destiny has proved to be in quite another direction.[1]

[1] The churches of Berchalei-hernesse were, however, given by Robert Fitzharding to another Augustinian House, that of St. Augustine, Bristol, in 1154.

As Ernisi was already a man advanced in Holy Orders, he not unnaturally became nominated the first Prior. The first Canons regular were drawn from the before-named priories of Colchester, Holy Trinity, and St. Martin, London. No doubt they occupied a portion of their time in teaching the rule of the Order to novices who joined them from Hereford, Gloucester, and elsewhere. Under such powerful protection as that of Hugh de Laci and his wife, Adeliza, and of Walter Fitz Roger, Constable of Gloucester (who, a little later, himself retired from public life to this new cloister and took the black habit), it may be surmised that the Priory started in thoroughly favourable circumstances.

But these circumstances were due only to internal conditions. It is difficult to imagine that De Laci and the rest forebore to entertain a certain amount of misgiving, inseparable, it would appear to us, as to the security of a monastery thus endowed with rich lands and revenues situated among the wild mountains of the never-forgetful and rightly-resentful Welsh. Such a community, in some respects, would have resembled a fortified island in a hostile environment. For the inmates were, for the most part, belonging to the race of hated Norman invaders and their workmen were of the race of the only less-hated Saxons; in fact, though they were religious settlers,—to whom on the one hand was due a certain spiritual respect, on the other their presence and their settlement was a substantial token (like a banner planted in the ground) of the sure advance of the conqueror; for the prior of this monastery would in almost all respects presumably act as would a feudal Norman lord in respect of his vassals and neighbours. At any rate, it might be surmised that in the event of such an occurrence as a civil war in England (such as had been long threatening owing to the quarrel of Robert, Duke of Normandy, and his brother, King Henry, but now, owing to the Duke's defeat and capture, warded off), the position of the monks of Lantony might become precarious in the extreme. That within five-and-twenty years of their founda-

tion their straits did become severe, will be shown. At present, no doubt they made haste to finish the conventual buildings and consolidate their tenure.

The priory and church, which bore, as if a missionary venture, the dedication to St. John the Baptist, were consecrated in 1108, by Ramelin, Bishop of Hereford, and Urban, Bishop of Llandaff. And thus the hermitage of a Norman knight evolutionised into a priory of Austin Canons. For their supplies, the mountain-stream, the Hodenay, the haunt of the dipper, which flowed purling a little below their dwelling-place, abounded with trout and other fish; and in the great forest that folded the flanks of the Black Mountains above them they could hunt the boar, the wolf, the deer, badger, and marten-cat; while below these stretches of timber clearings were made in which they could rear their stunted cattle; and in the vale itself the Canons could both raise their corn and grind the grain in their own mills along the Hodenay. The wolf was an enemy, and so was the boar, while the foxes doubtless raided their geese; but at all times, it is clear, they had most to fear from Cambrian man, who, like the beasts, went usually shod with darkness, although occasionally he raised perilous quarrels at the hospitable board of the monastery itself. For the Canons could not prevent their guests quarrelling except by refusing to entertain them, and this they dared not.

At any rate, we find that about 1134 the monks of Lantony became so constrained by the evil behaviour of their neighbours that they could neither procure food nor celebrate divine service. This must have proved not a little tantalising to the men, of whom Giraldus Cambrensis wrote, fifty years later (1188), that, sitting in their cloister and looking up, they could descry the deer in plenty browsing on the heights which bounded their horizon.

No means are available for proving the date of the death of Ernisi, but we know for certain that he was succeeded as Prior, by Robert Betun. Much against his will, Betun was soon elevated in 1129 to the See of Hereford. Neither

is the decease recorded of the original hermit 'Sir William.' It is probable, however, that Betun had been elected Prior some years before he quitted Lantony, and that the choice of the Canons in electing him, had been guided by the desire of their first Head, whose sanctity had shed the light of spiritual fame on the community—'Creber in oratione: strenuus in vigiliis: assiduus in remissis: in suscipiendiis hospitibus devotus: quod sibi docuit, operibus corroboravit.'

Betun's reluctance to accept promotion must be partly attributed to his affection for his Convent, and perhaps to a brave desire to pilot it through evil times. But it must be admitted that as a Bishop of Hereford, his promotion provided a powerful friend for it within convenient distance, one who would never be found wanting if called upon for aid. His advancement may have been due to the interest taken in him by Hugh de Laci, by Milo, the Constable of Gloucester, and by Pain Fitz John, (who had married the daughter of De Laci (*circa*) 1120–1), now High Sheriff of Shropshire, and enjoying the dower-lands of his wife, both in Gloucestershire and Herefordshire. Above all, the King and Queen favoured the Augustinians.[1] Nevertheless, a great crisis in the fortunes of Lantony was not long delayed This was not unconnected, probably, with the solicitude of the sonless monarch to secure his kingdom to his daughter, the Empress Maud, and the war to which it led. In 1134, under the rule of Robert de Braci, the third Prior, the Welsh ('ob innatæ feritatis improbitatem') made life so intolerable to the Canons that most of them (though not all) fled to Hereford, and besought relief from the Bishop. There they continued to remain for nearly two years. Meanwhile, Hugh de Laci (if alive) effected nothing for the fugitives: the Bishop, therefore, turned to Milo, the Constable of Gloucester, recalling to him the devotion of his father toward Lantony; and so effectually did he work upon him, that Milo (whose father had been buried with the Canons),

[1] Dunstaple, Cirencester, and Southwyke Priories were Henry's foundations, and he gave Carlisle a chapter of Augustinian Canons in 1133

granted the Convent a piece of land, called the Hyde, or Castle-mead, close to the Castle of Gloucester, and just outside the city, upon which to build another monastery. Having brought away considerable moneys with them, work was at once commenced there, and with marvellous celerity a convent arose on that site, the donations of the faithful being eagerly invited for its maintenance. The Canons even brought the bells, we are told, from Wales and hung them here. Meanwhile Robert de Braci, the third Prior, died, and was buried at Lantony in Wales; and William of Wycombe, formerly Betun's chaplain, author of a life of that prelate and predecessor, became fourth Prior of Lantony Prima, and first Prior of Lantony Secunda, at Gloucester.

In his priorate, in May, 1136, the new convent was here dedicated by Robert Betun, Bishop of Hereford, and Symon, Bishop of Worcester, in honour of the Virgin and St. John the Baptist, in the presence of Milo, the Constable, and his eldest son, Roger, and his wife, Cecilia Fitz John, and (probably) of her parents, Pain Fitz John and Sibylla de Laci, and Walter de Laci, her uncle, then Abbot of St. Peter's, and others. Roger, Milo's son, having suffered from a malady (measles?) which the Canons had cured, his father presented them with a precious chalcedony.

At this time Milo had espoused the cause of King Stephen, and, as Constable, he received his master at Gloucester on May 10th, 1138 (Flor. Wigorn); and the newest and most freshly-interesting edifice King Stephen saw from the castle was the fair Priory of Lantony Secunda, in the green mead below.

This brings us to a peculiarly complicated period in the history of Lantony; *i.e.*, there was now a well-endowed Daughter established in an important city, while the denuded Mother-monastery was left starving in the wild wastes of Wales. It must be confessed that the responsibilities of the Priors would, instead of becoming lessened by this duplication of their property, be seriously increased;

for they had now to govern and direct the destinies of two houses, instead of one only, and was not the less comfortable of these suffering also, in addition to its difficulties, under a sense of grievous wrong, inflicted upon it by its own children? The Chronicler leaves us in no doubt that all the Canons did not forsake the Mother-convent. It is manifest that if the governance of even a very able Prior was thus fraught with special difficulties, that of an idle, feeble, or luxurious one would be fraught with something like absolute ruin.

The temptation held out to the Canons was doubtless in favour of living in the new monastery, at Gloucester; but, in order to equalise matters, Clement, the third prior at Gloucester, is related to have left but thirteen out of twenty-one (?) Canons there, at one time, and to have compelled all of these in turn to reside in the vale of Ewias. It is probable that William of Wycombe, his predecessor, had done likewise. But here it becomes fitting to advert to a dangerous quarrel which now arose between the Bishop of Hereford and Milo, the Constable, his former close ally and friend,—in fact, between the two founders of Lantony Secunda. This resulted from the exigencies of the civil war raging between King Stephen and his cousin, the Empress, whose cause Milo had now in turn espoused, and from whose hands he had received the earldom of Hereford; for Milo, being hard-pressed for money wherewith to pay his troops, levied new exactions on the Bishop's estates and diocesan possessions. Betun at once refused to meet the demand, claiming exemption, and requiring Milo to withdraw his claim. The earl reiterated his demand, but was met with the threat of excommunication. Inflamed to the utmost, he seized whatever goods belonging to the Bishop his followers could lay hands upon, and laid waste his lands. Upon this the prelate solemnly assembled his clergy, and formally pronounced a terrific anathema, laying his Interdict upon the entire territory belonging to his enemy. Milo perished, unabsolved, by the arrow of one of his own men, while hunting in the Forest

of Dene, on December 24th of the same year, 1143, and was succeeded in his earldom by his son Roger.

Now, it was unfortunate for William of Wycombe that, in addition to being unpopular with his Gloucester monks, on account of his austerity, his admiration for Bishop Betun, his spiritual patron, caused him to publish an unsparing account of the tyrannous doings of Earl Milo. The news of this presently reached his son, Earl Roger,—whether purposely conveyed to him at Painswick, where he was lord, by the canon of Lantony, who was Vicar there, or by some other manner,—and he thereupon swore a violent oath that he would not enter the Priory of Lantony, as its patron, while that Prior ruled it. The end of this was that the Prior quitted his place and office, and retired with one of his brethren; and the sub-prior was elected by the Chapter in his stead.

As William of Wycombe is stated, in the 14th century MS. *History of Lantony*, to have presided over the convent for many years anterior to this serious rupture with Earl Roger, we may take it this did not occur until *circa* 1150. The unpleasant condition of the two Convents during these years of the anarchy of Stephen's reign must be imagined. Earl Roger, meanwhile, had built, or finished, three or four small castles, including those of Winchcombe, Painswick, and Haresfield, in Gloucestershire. In 1144 he had endeavoured to overawe the King's party at Winchcombe, and his castle surrendered to the besieging force. Meanwhile he fell out with Gilbert de Laci, the successor of Hugh in his Herefordshire Honour. When, presently, King Henry II. succeeded Stephen, A.D. 1154, Roger made war on him, and made a treaty with William, son of Robert, Earl of Gloucester, of a hypocritical nature, directed especially to disinherit De Laci. King Henry put the earl down with a strong hand. Roger then retired to the cloister of St. Peter's, Gloucester, not to Lantony, and there died in 1155. The King cancelled his earldom, although he had left several brothers. These are reported to have been one more wicked than the other, which may have had not a little to do with the King's decision in the matter.

Of Prior Clement, Giraldus, his contemporary, tells us that he liked Lantony in Wales as a place of study and prayer—"yet after the example of Eli, the priest, he neither reproved nor restrained his brethren from plunder and other offences," and died of a paralytic stroke. His successor was Roger de Norwich, "more of an enemy to this place than either of his predecessors, and openly carried off everything which they had left behind, wholly robbing the church of its books and ornaments and privileges." He was likewise afflicted with paralysis "long before his death, and resigned his honours, and lingered out the remainder of his days in sickness."[1]

This Roger de Norwich, the sixth Prior, was ruling at Gloucester in 1181, as a contention between him and Roger Fitz Alan, concerning the Chapel of Harescombe, shows,[2] and another earlier document shows him to have been prior in 1178. In 1192 Geoffrey de Henelawe was Prior.

Meanwhile, however, a new and splendid patron had arisen in Hugh de Laci II., son of Gilbert de Laci, who lived to enjoy his father's estates and to add to them (1166—1185), as the King's Lieutenant in Ireland, territories in that country, including Dublin Castle and the greater part of Meath. This he held by the service of fifty knights' fees. As we find his donations, both in that country and in England, were directed to the enrichment of Lantony Prima, in Wales, as distinct from Secunda, it must be from his date that the fortunes of the parent foundation began to rearise. So that Hugh the second must be understood to have felt that the elder of the two convents owed its being to his immediate ancestor and had prior claims to his interest, whereas Lantony at Gloucester could not be regarded in that light, but rather as the religious stronghold of the descendants of Milo Fitz Walter, its chief patrons. For though Milo's sons had no issue by their marriages, his daughter, Margaret, had married Humphrey de Bohun III. (d. 1187), in whose

[1] Giraldus, *Camb.*, p. 70.
[2] *Trans. Brist. & Glos. Arch. Soc.*, vol. x., p 88.

favour the Earldom of Hereford was revived. She became matron of Lantony at Gloucester, was buried therein, and her honours devolved on their son, Humphrey IV.[1]

Nevertheless, it is not to Hugh de Laci II. (1165?—1185), I think, that we can attribute the present magnificent remains of Lantony Prima, which still fascinate the wanderer, whether poet or archæologist, in that grand vale of Ewias. Although these remains (consisting of two massive western towers, cellarium, nave, chancel-arch, choir, and south transept, together with portions of the main conventual adjuncts, the infirmary and chapel (now the parish church), and a gate-house), are undoubtedly of the Early English character, and are not all quite contemporaneous, still, they are none of them sufficiently early in that style to warrant their ascription to even the latter days of Henry II. Their features, such as the collared shafts in the angles of the piers of the nave, conventional foliage, the mixed round-headed and pointed arches, direct one rather to the turn of the century and onward, and we should feel safe only in ascribing the rebuilding of the monastery to the reign of King John.

This coincides with the life and doings of Walter de Laci III. and Hugh III., his son, whom we find granting charters and many more lands to the ancestral convent. Walter married Mary, daughter of William de Breose, of Brecknock, and died in 1241. We therefore become, first, aware of the tendency to a great revival of Lantony Prima; next, we find ample evidence demonstrating a magnificent rebuilding and re-endowment of it; and the Cottonian MS. tells us that in the time of the eighth Prior, *i.e.* Mathew (or perhaps at his accession in 1203), there really occurred a "Repartitio utriusque Llanthoniæ," or "Renaissance" of the elder Convent on a basis of complete independence of the daughter at Gloucester.

This is a most critical point in the history of both Convents, and the student of Gloucestershire History, (if I may venture to judge by my own humble experience,) has

[1] Cf. Ashe's *Collection*, fol. 56.

THE WEST FRONT OF OLD LANTONY

OLD LANTONY FROM THE SOUTH SIDE.

hitherto been obliged to suffer some inconvenience, if not confusion, in consequence of their apparent complication. If it should prove that any light has been shed on his path by this part of my paper, I trust he will take my assurance, as his fellow-student, that he will be able to find plenty of opportunities of vastly improving upon the quality of that light. Additional details will, I hope, be discovered which will tend to correct any "shallow spirit of judgment" I may have shown in the matter, and so narrow down with more exactitude the date of this great crisis; for, to my thinking, there must have occurred some very serious business transaction, involving a multitude of individual interests, in connection with this great repartition of the Convents. There must have been formidable debates and settlements as to which of the original "Donationes" of properties in various counties and county-towns to Lantony Prima, but which had until then been enjoyed by Lantony Secunda, should remain to the latter, or go to the former. For it has been made evident that Lantony at Gloucester must have impoverished the decrepit Lantony in Wales, and rehabilitation could have been no easy matter. This is proved by documents in the "Registrum" at Cheltenham. Moreover, it is easy to shew that, having done so, she held hard and very effectually to her plunderings. Painswick is a case in point. Hugh de Laci I. had granted the Advowson of Painswick (or Wyke) to Lantony Prima. If we turn to the Registers of Worcester and to those of Lantony Secunda, we find that this advowson never went back to the Cambrian monastery, to which it had been given; but remained, throughout just four hundred years, the appanage of this Lantony at Gloucester—in fact, until the Dissolution. Again, the number of tenements in the town of Gloucester which, in the 13th century and onward, can be shown to have been the property of Lantony Prima, is proof that such a redivision of properties between the two Convents must in all probability have taken place.

Another point, however, seems significant as to the date of the Repartition. In the catalogue of the priors of Lantony

in Wharton's *Anglia Sacra*, and also in Willis, the respective accessions of the priors flow on without a hitch until Mathew, or, rather, until the preferment of Geoffrey de Henelawe to the See of St. David's, in 1203, when he was succeeded by Mathew. These writers take no note of the Repartition of the two Convents, and they consequently give but a single file of Priors to Lantony generally. We are given no list of the Priors of Lantony Prima after that "repartition": and this forms a difficulty of itself; for how can we feel certain that the list supplied by Dugdale and Wharton from 14th century records is reliable, or that it is not a mixture made up of the two respective sets of 13th century Priors? That is what it probably is.

That these lists are sadly imperfect must be admitted. The first instance of the imperfection of the list of Gloucester priors in Browne Willis (vol. 2, p. 86), occurs in the reign of King John, about the year 1203. For I find a "Charter, by Gilbert, the Prior, and the Convent of St. Mary of Lantony at Gloucester, to have a canon to officiate in their convent for the soul of their patron, Henry de Bohun, Earl of Hereford, and for the soul of Matilda, his wife, Humphrey, his father, Margery, his mother, the Earl Milo, Margaret de Bohun, and others." Gilbert does not appear in the list given.

Henry de Bohun was created Earl of Hereford[1] by King John in 1200, on his giving up his claims to certain lands which had been given to Milo by his father-in-law, Bernard de Newmarch, at Newenham, Aure, Dymoke, and Cheltenham. He died in 1220. Now, as Geoffrey de Henelawe was raised from the Priorate of Lantony to the Bishopric of St. David's, in 1203, Gilbert must have succeeded him for a short time only: for in 1213 the prior's name was Mathew, who became Abbot of Bardney, co. Lincoln, in the following year; and in 1218 John de Norwich was prior, and King John had been dead two years. The rebuilding of Lantony Prima, as we now see it, must have taken place at this

[1] Close Roll.

period; yet Gilbert is not mentioned in either list of the Priors referred to.

It is possible that Mathew, called eighth Prior in the MS.[1] used by Dugdale, may have been Prior of Lantony Prima. As yet it is not possible to determine. Anyhow, from this time until the reign of Edward IV., some 250 to 260 years, the two Lantonys were most assuredly independent; and whereas the De Bohuns continued to act as hereditary patrons to that at Gloucester, so did the De Lacis to that in Wales. Probably the richest period of both convents included the reigns of Henry III., Edward I., and Edward II. In possessions and importance the Gloucester convent, in all probability, at all periods, surpassed its parent; though it is impossible, owing to the fire which burned it to the ground, together with its tower of early bells, in 1301, under Prior Thomas, to state whether architecturally that of the city compared well with so stately and massive a pile as that we see in the green vale of Ewias. If we admit that the convent so destroyed in Gloucester was the Norman priory of 1136, it is not likely to have been so beautiful nor so large as its Early English namesake in Wales. It, however, housed forty Canons, and in time was destined, by curious fate, to once more govern the rehabilitated mother-House.

Nothing is more striking in the life of a properly-constituted 13th century monastery than the boundlessness of its appetite, and the quarrels and lawsuits resulting therefrom. Lantony at Gloucester, if remarkable, in its youthful years, for the successful aggression toward its mother-convent, actually supplanting her, is not less remarkable for the skilful and prosperous manner in which it swallowed up Gloucestershire parishes and manors, including fields, pastures, quarries, woods, rivers, fisheries, mills, in and out of towns 'cum omnibus pertinentibus suis.' The list of its possessions is quite formidable. But let us glance at the second decadence of the parent House, for it would take up too much space here to catalogue them.

[1] Julius, D. x., Cotton. Lib.

To Lantony Prima belong the following charters and confirmations :—

Patent Roll - - -	12 Edward I., m.
Patent Roll - - -	20 Edward I., m.
Cart. - - - - - -	12 Edward I., No. 38.
Cart. - - - - - -	18 Edward II., No. 11.
Patent Roll - - -	2 Edward II., p. 2.
Patent Roll - - -	3 Edward II.
Patent Roll - - -	16 Edward II., p. 1, m. 23, 24.

Also there is a charter of Edmund Mortimer, Earl of March, reciting and confirming Walter de Laci III.'s Charter, "de valle in qua ecclesia de Lantonia sita est," a. 2 Edward III.

I have found the name of one of the unknown priors who lived at the end of Edward's reign, from 1365—1376; but it cannot be said that the discovery throws a pleasant light on the conditions of the ill-fated original convent. As matter of fact, the moment in History was one of the worst for all its monastic establishments in our plague-stricken land. I find that Nicholas de Trinbeye resigns his office of prior in 1376 (February), having had both his eyes torn out by John de Wellington, one of his canons, with whom were accomplices John Poding and Robert Bolter, likewise canons. They were presently excommunicated. Wellington was absolved and reinstated, in March, 1391. (Cf. *Papal Letters*, iv. 223–355, Rolls Series.)

From this time onward Lantony Prima continued to decline, until we meet with a peremptory charter of Edward IV. (10 May, 1481), stating that, owing to the evil conditions into which it has fallen, due to the squandering of its revenues by John Adam, the prior, and the five canons,—the Convent of Lantony Prima, in Wales, is to be handed over to Lantony at Gloucester.

This occurred during the priorate at Gloucester of Henry Dean, afterwards Archbishop of Canterbury. The maternal monastery, therefore, was, for the second time, made entirely subject to the daughter. It continued to have Priors, but

they were all chosen by the Prior at Gloucester. William Ambrose was the last of them, and the declared value of the Lantony of the De Laci's in Wales at the Dissolution was £89 19s. 0¼d., while that of its daughter at Gloucester was valued at £748, whose Prior was granted a pension of £100 a year. The surrender made was the first in this county, and took place May 10th, 1539. The site of it was presently granted to Arthur Porter, Esq.

In much later days, the ruins of the grand old priory in Wales became the property of Walter Savage Landor, the poet; while the ruins of Lantony at Gloucester, after suffering severely from the Royalist and Parliamentary gunpowder during the siege,[1] in 1643–4, were wantonly cut through, church and all, by the Gloucester and Berkeley Canal (1816–1826)—the ruins of one convent realising, for a short time, a poet's dream; the other ultimately the very different dreams of dock-companies! And when the canal works made their way through the Priory-church, the tombs, effigies, and even the bones of Milo, the founder, of Roger, Earl of Hereford, and some ten generations of the De Bohuns, Constables of England,—were scattered helter-skelter to the winds and waters, so that not one now remains.[2] For, just as Tewkesbury may be considered the Westminster Abbey of the De Clares and Despencers, so might Lantony at Gloucester be regarded as that of the De Bohuns and the earlier Lords of Brecon and Hereford.

Sic transit Gloria Mundi!

[1] Sir Robert Atkyns states that in his time the ruins of Lantony were only "heaps of rubbish in the open air." (Cf. *Trans. Brit. Archeol. Ass.* for 1846, p. 339.)

[2] Except Humphrey, 4th Earl, and Eleanor, his lady, who are said to have been removed to the Cathedral, where Mr. John Clarke says "they may yet be seen reposing under a canopied altar-tomb on the south side of the Nave." (Cf. *A popular Account of the Interesting Priory of Llanthony, near Gloucester*, 1853.) Some were recognised in 1852.

LIST OF PRIORS AT BOTH CONVENTS.

Ernisi, 1108.
Robert de Betun, 1118 (?)—1131.
Robert de Braci, 1131—1137; LANTONY II. FOUNDED.
William de Wycombe, 1137 (?)— .
Clement, 1150 (?)— .
Roger de Norwich, 1170 (?)—1191.
Geoffrey de Henelawe, 1191—1203.
Gilbert; REPARTITION of the Convents.
Matthew, (?)—1214.
John, (?)—1240.
Godfrey, (?)—1251.
Everard, (?)
Martin, (?)
Roger Godestre, (?)—1282.
Walter, (?)—1288.
John de Chandos, 1289—(?)
Stephen, Peter, David, } Some of these probably belong to Lantony Prima.
Thomas de Gloucester (resigns), 1301; Lantony Secunda burned.
John, (?)—1315.
Simon de Brockworth, (?)
Edward St. John, (?)
William de Tendebury,[1] 1348.
William Cheriton (living), 1358.
Nicholas de Trinbey, 1364—1375, at Lantony in Wales.

[1] A Papal Indult was granted to William de Tendebury, Prior of Lantony by Gloucester, on May 30th, 1348, to choose a Confessor who should give him plenary absolution at the hour of death.—*Papal Letters* (Rolls Series), iii. 307.

John Wych, (?)
Thomas de Elmham, (?)—1415.
John Gerland, (?)—1428.
John Heyward, (?)
John Adam, at Lantony in Wales, 1476.
Henry Dean, 1461—1494. [Builder of remaining Gateway.]
Edmund Forrest, (?)—1513.
William Ambrose, at Lantony in Wales.
Richard Hart, (?)—1539.

DEERHURST, PERSHORE, AND WESTMINSTER.

By the Rev. C. S. TAYLOR, M.A., F.S.A.,
Vicar of Banwell.

When we visited Deerhurst last summer we were taken first to the Old Minster, in which S. Alphege had worshipped, and where he ruled as Abbot, which is certainly one of the oldest churches in England. Then we visited a little chapel situated about eighty yards from the Minster burial-ground, which we were told was built by a certain Ealdorman Odda in memory of his brother Elfric, who died at Deerhurst in December, 1053, but who was buried at Pershore. The chapel was consecrated on April 11th, 1056, being Thursday in Easter week. It is to be noted that the day usually given, April 12th, is wrong. It arises from reading the inscription in the Ashmolean Museum as if it were "II IDIBUS," whereas it is really "III (I)DIBUS," the initial letter of the word IDIBUS being included in the letter D. If the date intended had been April 12th the expression used would have been *Pridie Idus*, or some contraction of that form. Odda died at Deerhurst on August 31st, 1056, and he, like Elfric, was buried at Pershore. We thus find a very close connection between Deerhurst and Pershore in the middle of the eleventh century. A man in high position builds a chapel in memory of a brother who died at Deerhurst, and yet both the one who built the chapel and the one in whose memory it was built are within little more than three years buried at Pershore. Furthermore, if we asked to whom this little chapel now belonged we should be told that it was the property of the Dean and Chapter of Westminster; and if our curiosity was aroused by the statement, and we desired to find out when S. Peter of Westminster acquired this property, we should discover that in the great Foundation Charter of Westminster

Abbey, which was laid on the altar at the consecration of the Abbey on Innocents' Day, 1065, after the death of Queen Edith, who passed away on December 19th, 1075, Pershore with all that belonged to it, and Deerhurst with all that belonged to it,[1] should be among the ample endowments provided by the dying King. Thus a triad of very noble houses was connected with this little chapel in the reign of Edward the Confessor. Deerhurst Minster, even then a venerable fane, where Alphege, Archbishop of Canterbury, saint and martyr, had spent the early days of his monastic life, and who had won his martyr's crown only half a century before, looked down upon it; while Pershore was one of the very earliest of the Huiccian religious houses, claiming to have been founded in 689 by Oswald, brother of Osric, the first Christian ruler of the Huiccians. But if the glories of these two houses lay in the past, those of the great house of S. Peter of Westminster lay in the future; and by means of the Deerhurst and Pershore estates, which, as we shall see, were appropriated to Westminster, the life of those two old Huiccian Minsters has been carried on until now through a series of glories upon glories which can be equalled in the history of no churches in Western Christendom, except perhaps the Basilicas of S. John Lateran and S. Peter at Rome.

We naturally turn to Domesday Survey to see whether the pages of the great record will throw any light upon the relation of the three houses one to another; and being on the spot, we refer first to the entries concerning Deerhurst. There is no difficulty in finding Deerhurst Hundred;[2] but then a very remarkable fact emerges, there are only two landowners in the Hundred—S. Peter of Westminster and S. Denys of Paris, to which church the ancient Minster at Deerhurst, with all that belonged to it, had been given by William the Conqueror. The possessions of the two houses may be summarised thus:—

[1] Dugdale, *Mon.*, i. 294; Thorpe, *Dipl.*, 404.
[2] D B., f. 166.

S. PETER OF WESTMINSTER.

	Hidage.	Modern Acreage.	Value. £ s. d.
Deerhurst	5 ...	2,930	
Elmstone Hardwick	5 ...	2,613	
Bourton-on-the-Hill	8 ...	2,960	
Todenham	7 ...	2,477	40 0 0
Sutton Brailes	5 ...	1,135	
Sundry Tenants	29 ...	4,157	
	59	16,272	40 0 0

S. DENYS OF PARIS.

	Hidage. H.	V.	Modern Acreage.	Value. £ s. d.
Uckington	5	0 ...	880	
Staverton	3	0 ...	758	
Coln S. Denys	5	0 ...	2,430	
Little Compton	12	0 ...	1,800	
Preston-on-Stour	10	0 ...	1,990	
Welford	15	0 ...	3,550	30 0 0
Corse and The Haw	2	2 ...	2,190	
Wolston	5	0 ...	787	
The Leigh	1	0 ...	1,720	
Deerhurst Walton	1	0 ...		
Kemerton	0	2 ...		
In the above-mentioned lands	4	2 ...		
	64	2	16,105	30 0 0

It will be noticed that the portions of the two churches are almost exactly the same. The acreage in the two cases coincides, though the hidage pertaining to S. Denys is slightly larger than that of S. Peter. That the value of the more highly rated property was less than that of the other may only be owing to the difficulty which a foreign house might naturally experience in obtaining the best return from its lands. We notice also that the Capital Manor of Deerhurst had been separated from Deerhurst Minster and joined to the Westminster estate, so that the only Deerhurst property belonging to the Minster was the hamlet of Deerhurst Walton. This is important, because, as we shall find, the same thing had happened at Pershore. A layman might well covet a capital manor, and pass by the fabric of the church; and

from the fact that both Odda and Elfric died at Deerhurst we should gather that this was the chief residence of their family. We note, moreover, that the farmhouse of which Odda's chapel formed a part is known as Abbot's Court; that is to say, it is the Court House, or Manor House, of the Manor of Deerhurst. The site then on which Odda built his chapel was that of the Manor House of the ancient ecclesiastical estate of Deerhurst; and the question arises, How did he obtain the right to do this?

To obtain an answer to the question we turn to the records of the period to discover what we can find concerning the history of Deerhurst. We have already seen that in the Foundation Charter of Westminster Abbey, bearing the date of Innocents' Day, 1065, Deerhurst, with all that belonged to it, was granted to the Abbey, subject to the life-interest of Queen Edith, who died on December 19th, 1075.[1] A writ is also extant, purporting to have been issued by King Edward to Archbishop Ealdred of York (1061–1069), Bishop Wulstan of Worcester (1062–1095), Bishop Wulfwig of Dorchester (1053–1067), and the authorities of Worcestershire, Gloucestershire, and Oxfordshire, certifying them that he gave to S. Peter and the brethren at Westminster the cotlifs or hamlets of Pershore and Deerhurst, with all their possessions.[2] Kemble accepts the writ as genuine; and though early Westminster documents are open to suspicion, it is difficult to see what purpose there could be in forging such a writ as this, when Domesday Book, only a quarter of a century later, gives evidence, which no man might oppose, that the Capital Manors of Deerhurst and Pershore, with many dependencies of each house, really did belong to Westminster Abbey.

But the Church of Deerhurst is the subject of quite another grant during the lifetime of Queen Edith. The register of S. Denys at Paris contains a grant of William the Conqueror purporting to have been made at Winchester

[1] Dugdale, *Mon.*, i. 294; Thorpe, *Dipl.*, 404.

[2] Dugdale, *Mon.*, i. 300; *K. C. D.*, DCCCXXIX.; Earle, *Land Charters*, 340.

on Easter Monday, April 13th, 1069.[1] The King grants to S. Denys the Church of Deerhurst, in the county of Gloucester, with all that belongs to it, as his ancestor, King Edward, gave it to Baldwin for his own proper uses before he received from the King the Abbacy over which he now presides,[2] and as the Conqueror after he obtained the kingdom granted to him. The King also confirmed to S. Denys Teynton, in Oxfordshire, which the Confessor had granted to it. The charter is witnessed by a large number of high dignitaries in Church and State, as it naturally would be at such a time; for King William usually spent the Easter Festival at Winchester, as he spent Pentecost at Westminster and Christmas at Gloucester. There seems to be no reason for doubting the genuineness of the charter. King William certainly did spend the Easter Festival of 1069 at Winchester,[3] whither he had returned after recovering York from the Northumbrians, who had rebelled against him; on the other hand, as it speaks of "*Willielmus rex I.*," its present form must be later, and probably considerably later, than the Conqueror's reign.

Leofstan, the predecessor of Baldwin in the Abbacy of S. Edmunds, died, it is said, on August 1st, 1065;[4] Baldwin must therefore have been in possession of Deerhurst Church before that time, how long before there is no evidence to show. Mr. Freeman thought that he must have been appointed to the Abbacy of Bury S. Edmunds between 1062 and 1066:[5] the writ of his appointment, which is addressed to Bishop Æthelmær and Earl Gyrth, must be later than 1058, because Gyrth was not appointed to the Earldom till 1057.[6] We may take it then that Baldwin obtained the Abbacy of Bury S. Edmunds after August 1st, 1065, and held Deerhurst with it till Easter, 1069, when Deerhurst was given to Baldwin's old house of S. Denys. We may be fairly sure, however, that Baldwin did not obtain possession of

[1] Dugdale, *Mon*, iv. 664. [2] Bury St. Edmunds.
[3] *Ordericus Vitalis*, 512 D; Freeman, *N. C.*, iv. 242.
[4] Dugdale, *Mon.*, iii. 100. [5] *N. C.*, ii. 602. [6] *K. C. D.*, iv. 225.

Deerhurst till after the expulsion of Earl Godwin and his sons in 1051: Mr. Freeman, indeed, speaks of Baldwin as the one Norman or French prelate who was appointed to an English church during the later days of King Edward, while the influence of Harold was paramount. He seems to have owed his advancement to his skill in medicine. He had been a monk of S. Denys. It is clear then that during the early years of the Conqueror's reign, until the death of Queen Edith in December, 1075, one portion of the Deerhurst estates, that which pertained to the Capital Manor of Deerhurst, belonged to the old Lady, with reversion to Westminster Abbey; while the other portion, that which was still attached to the Minster, about equal in area, but with a greater hidage, and therefore probably a higher potential value, belonged first to Baldwin—possibly as Prior or Abbot of Deerhurst—and then to the Abbey of S. Denys at Paris.

Unfortunately, there seems to be no extant record at all of the history of Deerhurst between the time when S. Alphege obtained the Abbacy of Bath after the consecration of Æscwig to the See of Dorchester in 978 and December, 1053, when Elfric died there; for though Florence of Worcester places the meeting between Edmund Ironside and Cnut after the battle of Assandune in the autumn of 1016 at Deerhurst, he says nothing about the Minster in that connection.[1] What Florence says is this, that Edmund, with his companions, sat on the west bank of Severn at Deerhurst, while Cnut and his company were on the eastern side. It would seem that preliminaries were discussed in this fashion, and then the Kings were conveyed in boats[2] to an island called Olanege—apparently Alney Island, opposite to Gloucester—where a division of the realm was agreed upon. Cnut was to have Wessex, Essex, and East Anglia; while Edmund was to retain his crown and rule what was left. It is important to note that Florence carefully distinguishes between the gathering at Deerhurst on each side of the intervening river and the meeting on the island after a journey in boats: any

[1] *M. H. B.*, 593 A. [2] Trabariis.

attempt to bring Olanege to Deerhurst is quite contrary to the tenor of the narrative. Moreover, with regard to S. Alphege, we must notice that it is more than probable that he was driven from Deerhurst in the persecution of the Benedictine monks which broke out under Ælfhere, Ealdorman of the Mercians, immediately after the death of King Edgar on July 8th, 975, and that he came out of retirement on his appointment to the Abbacy of Bath in 978. In that case the history of Deerhurst would be blank for seventy-eight years, for the first half of which period we know that confusion reigned in the Benedictine Monasteries of Mercia.

We may sum up what is known of the history of Deerhurst in the tenth and eleventh centuries in this way. Florence of Worcester tells us that in 969 King Edgar commanded S. Dunstan of Canterbury, S. Oswald of Worcester, and S. Ethelwold of Winchester that after driving out the clerks they should place monks in the greater monasteries which were founded throughout Mercia.[1] S. Alphege begins to sign as Abbot, no doubt of Deerhurst, in 970, but there is no signature of his on an undoubted document between 975, when the persecution under Ælfhere broke out, and 978, when he became Abbot of Bath. In December, 1053, Elfric died at Deerhurst, and on April 11th, 1056, the Chapel of the Holy Trinity was consecrated. Probably soon after 1051 Baldwin, a monk of S. Denys, became possessed of Deerhurst Minster, which he held, first alone and afterwards together with S. Edmund's Minster, till April 13th, 1069, when the ancient Church of Deerhurst, with the estates which still belonged to it, were granted by the Conqueror to S. Denys. The Capital Manor of Deerhurst no doubt belonged to Odda in 1056, and on his death it probably passed to the King, who would seem to have granted it to Queen Edith, on whose death on December 19th, 1075, it would have passed to Westminster Abbey in accordance with the Confessor's Foundation Charter of his Minster.

[1] *M. H. B.*, 577 B.

We now pass to the consideration of the estates of Pershore Minster, and here we are much helped by a Charter of Confirmation which was granted by King Edgar to Foldbriht, the first Benedictine Abbot of Deerhurst, in 972.[1] Though Kemble doubted the charter, later authorities have accepted it; and considering the subsequent history of the Minster, it is not easy to fix upon any period when a fictitious document of the kind is likely to have been concocted, or when it could have been uttered with any possibility of success. Professor Earle comments upon it in these words: "Kemble stigmatised it, but Mr. Bond has passed it without remark;[2] and Mr. Macray, who kindly examined it at my request, saw nothing suspicious in the handwriting."[3] We may then fairly consider that the document is genuine, and feel that we are on safe ground in comparing it with the entries in the Domesday Record.

The following table gives in the first column the estates mentioned as belonging to Pershore Minster in the charter of 972, and in the second column the owners of the same estates in Domesday Book; the Domesday estates belonging to Westminster Abbey being printed in ordinary type, those still remaining to Pershore Minster being printed in italics, while those which had passed to other owners appear in bolder type:—

CHARTER OF 972.	Mansi.	DOMESDAY BOOK.	H.	V.
Brihtulfingtune ...	x.	Bricstelmestune .	x.	.
Cumbrincgtune ...	x.	Cūbrintune ...	xi.	.
		Cūbritone		
Pedneshamme ...	v.	Pendesham ...	ii.	.
Eccyncgtune	xvi.	Aichintune ...	xvi.	.
Byrlingahamme ...	x.	Berlingehā... ...	iii.	i.
Deopanforda	x.	Depeforde... ...	x.	.
Strengesho	x.			
Bettesforda	x.	Beford	x.	.
Cromban				
Stoce	x.	Stoche	xv.	.

[1] *K. C. D.*, DLXX.; *Cart. Sax.*, 1282; Earle, *Land Charters*, 441; British Museum, *Facsimiles*, pt. iii., pl. 30.

[2] In the British Museum *Facsimiles*. [3] *Land Charters*. 441.

CHARTER OF 972.		DOMESDAY BOOK.	
Pyritune	x.	Peritune	vi.
Uuadbeorhan	iiii.	*Wadberge*	
Cuiincgtune	iii.	*Ciuintone*	
Broc(tune)	iii.	*Broctune*	
Piplincgtune	x.	Piplintune... ...	viii.
Snoddesbyri	x.	Snodesbyrie ...	xi.
Niuuantune	vii.	Newentune ...	x.
Eadbrihtincgtune ...	iiii.	*Edbritone* ... ... / *Edbretintune* ...	
Uihtlafestune	v.		
Flæferth	v.		
Graftune	v.		
Deormodesealdtune .	v.	Dormestun ...	v.
Husantreo ... ... / Meretune	v.	Husentre	vi.
Broctune	iii.	*Broctune*	
Hleobyri	ii.		
Langandune	xxx.	Longedune ...	xxx.
Poincguuic	vii.	Poiwic	iii.
Beornothesleahe ...	iii.		
Actune	iii.	**Achetone**	v.
Suthstoce... ... ... / & Hilleahe ... ... / & Tresham ... ... / & Cyllincgcotan ... / & Ealdanbyri ... ... / & Dydimeretune ... / & Badimyncgtun ... / & Uptun...	xl.	*Havochesberie* ...	xvii.
		Hildeslei	i.
		Aldeberie	v.
		Dedmertone ...	iii.
		Madmintune ...	iiii.
		Dirham	vii.
Deorham	x.	*Dirham*	iii.
Longanege	v.	**Langenei**	v.
Lidanege	vi.	**Lindenee**	vi.
Uuiggangeate	vi.		
Beoleahe	v.	*Beolege* ... ... / *Gerlei*	xxi.
Gyrdleahe	v.		
Sture	x.	*Sture*	xx.
Bradanuuege	xx.	*Bradeweia*	xxx.
Coltune	v.		
Uuiguuennan	x.		
Hortun	i½		

It is said in the Survey that the Church of S. Mary of Pershore held the Manor of Pershore with 26 hides paying geld, and that there pertained to it these Berewicks: Civintone, Edbritone, Wadberge, Broctune, Edbretintune,

Wicha, Cūbritone; also that the Church held in 1086 21 of the 26 hides.[1] But because the hidage of each estate is not mentioned, it has not been possible to record it in the Domesday column of the table.

The mention of Horton in the Pershore Charter is interesting. This manor appears in the Survey as a possession of Robert de Todeni, with no trace of a Pershore connection, though it lies between Hawkesbury and Dyrham, which were both Pershore estates. It is rated at 10 hides, and it will be seen that while the Hawkesbury group of estates in the charter account for 40 mansi, in the Survey they are rated only at 30 hides. It seems likely therefore that the 10 hides of Horton ought really to be added to the latter sum to make up the number.

It is quite clear that the estates containing 338½ hides mentioned in the Pershore Charter of 972 are the same with those found in the Survey under the heads of Westminster and Pershore, thus:—

Westminster	156.1	hides.
Pershore	117	,,
Other owners	36	,,
	309	,,

In other words, that S. Mary of Pershore had been robbed for the benefit of S. Peter of Westminster, much as S. Mary had superseded S. Peter in the dedication of Worcester Cathedral, and as S. Peter of Bath had been deprived of Kelston for the benefit of S. Mary of Shaftesbury.

This conclusion is confirmed by the entries in Domesday relating to the Worcestershire estates of the two houses. At the end of the list of Westminster estates it is said that "All these above-mentioned lands lay, and lie, in Pershore;"[2] while a sentence at the end of the statement of the properties of Pershore is still more explicit: "The County says that

[1] *D. B.*, f. 175.

[2] "Omnes hæ supradictæ terræ jacuerunt et jacent ad Persore."—D. B., f. 175.

the Church of Pershore ought to have Church-scot from all three hundred hides; that is to say from every hide where a free-man dwells one load of grain at the Feast of S. Martin, and if he has more hides let them be free. And if that term be broken let him who has withheld the grain pay elevenfold, nevertheless he shall first pay what he owes. And the Abbot of Pershore has forfeiture from his own 100 hides, as he ought to have from his own land. From the other 200 hides the same Abbot has the load (of grain) and payment, and the Abbot of Westminster has forfeiture, because the land is his. And the Abbot of Evesham has his rights from his own land, and all others likewise from their lands."[1] The mention of Church-scot is interesting. It was a payment of grain at Martinmas, and was quite distinct from tithe. In the laws of Ine, *c.* 690, one who withholds Church-scot must forfeit 60 shillings and render the Church-scot fourfold—a terrific penalty. The Pershore penalty rather runs on the lines of a law of Ethelred the Unready, A.D. 1014: "And let Church-scot be paid by Martinmass; and let him who does not pay it indemnify it with twelvefold, and cxx. shillings to the King."[2] It is repeated in the so-called Laws of Henry I., a collection of Old English Statutes: "Whosoever shall withhold Church-scot, beyond the Feast of S. Martin, let him render it to the Bishop, and pay elevenfold, and to the King l. shillings."[3]

It is evident that the ancient Pershore estates in Worcestershire are regarded as containing 300 hides, that they have been systematically divided into two portions one twice as large as the other, that the larger portion has passed into the possession of Westminster Abbey, and that the ancient owner keeps only one-third of its former property. But still, the ancient Minster retains the right to the spiritual payment of Church-scot from the whole 300 hides, though forfeitures remain to it only from the land actually in its possession. We see then that the very same thing had happened at Pershore which there is good reason for

[1] D. B., f. 175 b. [2] *Ancient Laws and Institutes of England*, 146.
[3] *A. L. and I.*, 225.

thinking had happened at Deerhurst—that the ancient estates of the Church had been divided and a portion secularised, only that in the case of Deerhurst the division had been a more equal one.

In tracing the history of Pershore we are able to obtain much more information than we could do in the case of Deerhurst. William of Malmesbury relates that in the Benedictine revival of the Mercian Monasteries under King Edgar the Monastery of Pershore was set up and completed by Egelward, Ealdorman of Dorset; and he goes on to say that the greater part of its property was lost, part through avarice, part by neglect, but that the greater portion was conveyed to Westminster by Kings Edward and William.[1] Abbot Foldbriht appears in 970, in 972 he obtained a great Charter of Confirmation from King Edgar, and he died at the Minster before the persecution of the monks which followed King Edgar's death. Though the Minster was evidently cruelly plundered by Ealdorman Ælfhere, it does not seem that the church was suppressed; for Florence of Worcester relates[2] that when Leofsi, Bishop of Worcester, died on August 19th, 1033, he was succeeded by Brihteah, Abbot of Pershore, sister's son of Wulstan, Archbishop of York 1003–1023, and Bishop of Worcester 1003–1016. He was no doubt appointed to the Abbacy at some date during his uncle's Episcopate, but there does not seem to be any evidence to fix his accession more exactly, though as he only held the See for five years he was very probably an elderly man at the time of his appointment. Ælfric also appears as an Abbot of Pershore in documents which were passed by Kemble at different dates between 1044 and 1052:[3] so that it seems probable that Pershore Minster existed for at least the thirty-six years which elapsed between 1016 and 1052. And as Elfric, the brother of Odda, was buried there in 1053, and it may be taken as fairly certain that its existence was

[1] *Gesta Pontificum*, § 162; *R. S.*, 298.

[2] *Chron.*, 1033; *M. H. B.*, 597 D.

[3] *K. C. D.*, DCCLXXII., DCCLXXVII., DCCLXXVIII., DCCXCVII.

continuous from that date onwards, we may say that if the life of the Minster was interrupted at all, the break can only be placed between 975 and 1016.

We note that Ælfric, Abbot of Pershore, disappears about 1052, and also that Elfric, brother of Odda, died at Deerhurst in December, 1053, and was buried at Pershore, and pass on to consider what Leland has to tell us about Ealdorman Odda. He says that Odda succeeded by right of heirship to that most wicked Consul Delfer; that Delfer arrogantly injured and plundered Pershore Minster, with many others, and that in consequence he came to a bad end, being eaten of worms; that Odda when he succeeded to his inheritance, and understood the strange evil which had happened to the plunderer, not only liberally restored to the Church of Pershore the land which that wicked one had stolen away, but made a vow of perpetual continence lest any heir of his should dispossess the Church of God; that having become a monk at Deerhurst and died there, he was carried to Pershore and there buried.[1] Again, Leland says that King Edgar placed monks at Pershore, that Elfere stole their lands, and that "Comes" Odda, his son (*filius*), restored them.[2]

This was no doubt the Pershore tradition, and like many other traditions, though the details are not strictly accurate, the substance is true. The wicked Delfer is, of course, Ælfhere, Ealdorman of the Mercians, who during the eight years which elapsed between the death of King Edgar in 975 and his own death in 983 plundered the Benedictine Monasteries of Mercia and drove out the monks. His son Ælfric, who succeeded him as Ealdorman, was banished in 986, and we cannot trace him with any certainty after that date, for there was a perfect chaos of Ælfrics ecclesiastical and secular at this period.[3] Still, though Ælfric was thus a very common name, it is worth noting that a brother of Odda bore it.

[1] Dugdale, *Mon.*, ii. 415; Leland, *Collectan.*, i. 284.
[2] Dugdale, *Mon.*, ii. 416; Leland, *Itin.*, v. 1. [3] Freeman, *N. C.*, i. 639.

Though Leland calls Odda a son (*filius*) of Ælfhere, yet the long interval of time, seventy-three years, which elapsed between the deaths of the two men would seem to show that the younger must have been rather the grandson than the son of the elder. In this case Odda and his brother Elfric would have been the children of Ælfric or of a brother of his; it would have been a very natural thing to call the younger Elfric by the name of his father. We find also Edith, a sister of Odda, who had held in the days of the Confessor Ledene in Radelav Hundred, in Herefordshire.[1] Her successor was Albertus Lothariensis, and as a Lotharingian was more likely to have prospered in the days of Edward than of William, we may assume that she, like her brothers, died before the Conquest. In a charter of 1048 the name of Dodda, whom Mr. Freeman suspects to have been a kinsman, occurs with Odda:[2] we might find here some ground for the Oddo and Doddo of Tewkesbury mythology were it not that in *K. C. D.*, MCCCXXXIV., of 1046, Odda and Ælfric appear as brothers, and Dodda Cild is separated from them by Ordgar and his two brothers.

We learn from the Confirmation Charter of 972 that at the time when it was granted lands of the Church of Pershore had been alienated, and were held by false title-deeds which purported to convey an hereditary right. Of course, when the monks were driven out these rights were very probably revived, and they may be represented in Domesday by the estates which were conveyed by the charter of 972, but which in 1086 belonged neither to Pershore nor to Westminster. But the tradition recorded by Leland was clearly that Ælfhere took the lands of the monks, and that Odda inherited them by natural descent from him; and knowing what we do of the conduct of Ælfhere, there would be no difficulty in accepting the tradition as true. Further, if Elfric, who disappeared about 1052, were the first Abbot of Pershore mentioned after 975 we might naturally identify him with the brother of Odda who died in December, 1053,

[1] D. B, f. 186. [2] *N. C.*, ii. 581; *K. C. D.*, iv. 116.

and think that Ælfhere did really appropriate all the estates of the Church, as Earl Godwin secularised and took for himself the estates of Berkeley Minster half a century later, and that in process of time his grandson was provided for by restoring one-third of the estates to the Minster and making him Abbot. But the Abbacy of Brihteah, which preceded that of Elfric, and which, as we have seen, lasted probably for at least seventeen years, shows that this was not so, and that at any rate from the time of the accession of Cnut the Minster was endowed with a portion of its ancient lands. Still, in that case also, it would be quite in accordance with the spirit of the times that Pershore Minster should be regarded as a family benefice, and that one of Ælfhere's descendants should be made its Abbot. No other Abbot of Pershore appears during the reign of the Confessor, but it is said that Abbot Roger died in 1074, Abbot Eadmund on June 15th, 1085, and Abbot Thurstan in 1087.[1] We may very well think then that in 1053 the greater part of the old estates of the Minster were held by grandsons of Ælfhere, those which the Church had been allowed to retain by Abbot Elfric, and those which had been secularised by Odda; the former continuing as the endowment of the Minster till the dissolution of the House five centuries later, the latter passing on the death of Odda to the Confessor, being granted by him to the Lady Edith, and passing on her death to Westminster Abbey.

But if this were all, it is not easy to see in what way Odda was a benefactor to the Church of Pershore; and that he was regarded not simply as a local benefactor, but also as one who held a very high position among men of saintly character according to the ideas of the time, is quite clear. Florence, the monk of Worcester, in recording Odda's death and burial, describes him as "a lover of churches, a comforter of the poor, a defender of the widows and fatherless, a helper of the oppressed, a guardian of purity."[2] The manuscripts of the Chronicle C and D, compiled probably at Abingdon

[1] Dugdale, *Mon.*, ii. 411. [2] *M. H. B.*, 608 c.

and Worcester, refer to his death in these words: "This year died Earl Odda, and his body lies at Pershore, and he was ordained a monk before his death;" to which the Worcester copy adds: "A good man he was, and pure, and right noble." No doubt there is in these entries a trace of local Worcester enthusiasm for a diocesan hero of saintliness, but it will be worth while to enquire into the reasons for the high praise given by the Worcester Chronicler, who was a contemporary of Odda, and was most likely personally acquainted with him: "god man and clæne and swithe æthele."

The title "good" no doubt bears not only the meaning of rich in this world's goods, but also one who had so used the mammon of unrighteousness which he had inherited from Ælfhere as to be an inheritor of the true riches of the kingdom of heaven. With us the adjective good has almost emancipated itself from this secular meaning, though we still say that a man is good for such an amount, but in Old English it had very commonly the sense of rich. The epithet "clæne"—*pure*—answers to the "*virginitatis custos*" of the eulogium of Florence, and no doubt refers to the purity of his unmarried life. It will be remembered that Leland says that Odda had dedicated himself by a vow of voluntary chastity, so that no heir of his should disinherit the churches which Ælfhere had plundered. "Æthele"—*noble*—no doubt in its double meaning towards God and towards the world. This was a very common thought with Bede,[1] and the words in which he describes S. Mellitus, who succeeded S. Augustine at Canterbury, might well have served the Worcester Chronicler for Odda: "Erat carnis origine nobilis, sed culmine mentis nobilior."[2] Odda was, as we have seen, most likely a descendant of Ælfhere. Florence of Worcester, in noting Ælfhere's death, calls him "Regis Anglorum Eadgari propinquus,"[3] which Mr. Freeman takes to mean kindred by the mother's side:[4] Odda was therefore of noble birth, but far

[1] Plummer, *Bede*, ii. 90.
[2] Bede, *H. E.*, ii. 7. [3] *M. H. B.*, 580 A.
[4] *N. C.*, i. 633.

more noble would have seemed to the Worcester monks his voluntary chastity and his care for the churches of God.

Yet, still we seem hardly to have reached the real reason for this monkish admiration of Odda. It seems fairly clear that he held almost to the time of his death half the estates of the Old Minster at Deerhurst and two-thirds of those of Pershore, and this conduct might seem to be hardly altogether admirable. It is likely that we must go back to the tradition recorded by Leland, that Odda on succeeding to the inheritance of Ælfhere, bearing in mind the evil fate which had befallen that robber of churches, had dedicated himself to perpetual virginity, and the vow to effect its purpose must most likely have been made in early life. There is nothing to show precisely the age of Odda, except this, that Elfric, his brother, and probably a younger brother, died in 1053, he died in 1056, and his sister Edith died apparently towards the end of the Confessor's reign. It would seem that the two brothers and the sister lived out their allotted span, and passed away within a few years of each other. Supposing Odda to have lived out his seventy years, he would have been born about 986, and would have reached his twenty-first year in 1007. And if on entering on his inheritance he had restored a portion of the estates of both churches, and had retained for himself a life-interest only in the remainder, his chastity and his proposed restitution would have excited the enthusiastic admiration of any monk.

The banishment of Ælfric, son of Ælfhere, would seem to have been perpetual, as allusion appears to be made to it in two Abingdon charters of the period. In one which is undated it is said that "Ælfric cognomento Puer" had taken by violence from a widow, Eadfled, three estates, Feornebeorh, Wilmaleahtun, and Cyrne, of which the first and last are probably Farnborough, near Wantage, and South Cerney.[1] These estates King Ethelred restored to Abingdon Minster. By the other charter, which was granted in 999, King Ethelred bestowed upon Abingdon Minster xv. cassates at Cyrne,

[1] *K. C. D.*, MCCCXII.

which "quidam Comes vocitamine Ælfric" had stolen form a certain matron, Eatflæd.[1] South Cerney appears in Domesday as a manor of xiiii. hides and i. virgate, which was claimed by Abingdon Abbey, but which had been held for the last ten years of the Confessor's reign by Archbishop Stigand. In each charter mention is made of a council at Cyrneceastre, or Cirencester, at which this plundering Ælfric was banished; and as no mention is made of his return, it may probably be assumed that he had not come back by 999, sixteen years after his departure. His property would no doubt have been forfeited on his exile; and assuming that Odda was his heir, it would have been restored to him when he came of age, most likely in the first decade of the eleventh century. But a man whose grandfather had been the greatest robber of churches in his time and who had been eaten of worms, and whose father had plundered churches in his turn and had been banished, might well take a serious view of his responsibilities when he entered on his ill-gotten inheritance; and under the circumstances the restitution of a part of the stolen lands to the Church, and a vow which would ensure the ultimate restitution of the remainder, would be very natural.

But, as we have seen, the remainder did not return to the Minsters to which it had belonged, but it passed to the Lady Edith, and ultimately to Westminster Abbey; and it will be needful to consider how this came to pass. Odda was admitted to the Religious life apparently under the name of Agelwin by Aldred, Bishop of Worcester, who in later days crowned both Harold and the Conqueror; but this cannot have taken place till nearly the end of his life, for he was evidently not a monk when his brother Elfric died. With regard to the name Agelwine or Æthelwine, assumed by Odda when he became a monk apparently on his death-bed —"ante suum mortem monachizatus" are the words of Florence of Worcester—we may notice that the great friend and patron of the monks after the death of King Edgar was

[1] *K. C. D.*, DCCIII.

Æthelwine Ealdorman of the East-Angles, who on account of his good works was known as "Amicus Dei." As early as 969 with the help of S. Oswald he had founded a monastery at Ramsey, and on the death of Edgar he protected the monasteries in East Anglia from any such persecution as that which broke out under Ælfhere in Mercia. He lived until 992, and supposing Odda to have been a child of Ælfric the son of Ælfhere, Æthelwine would have been of the chief men in England during his early years. In any case Odda, in entering the Religious life, might well have chosen the name of one who on account of his friendship for the monks was known as "the friend of God."

We do not know the circumstances under which the Deerhurst and Pershore estates of Odda passed into the possession of the Lady Edith, but she was not scrupulous in her dealings with the lands of the Church. When in 1046 her brother Swegen seduced Eadgifu, Abbess of Leominster, the highest lady in the land was not above profiting by the ruin which fell upon the House, though her mother Gytha had refused to eat the fruits of the lands of Berkeley Minster which Godwin, her husband, had secularised.[1] In Domesday it is said that Queen Edith had held Leominster; and still in 1086 the Abbess held a little manor of only one hide at Fencote, and of the £120 which the noble estate of Leominster would have yielded if it had been unencumbered one-half was retained for the maintenance of the nuns.[2] We notice that, as at Deerhurst, half the estates of the Church remained to it, and half were secularised. Other instances of strange dealings with Church lands on the part of the Lady are mentioned by Mr. Freeman.[3] Still, in the cases of Deerhurst and Pershore, her greediness was *felix culpa;* it was far better that the lands should pass to S. Peter of Westminster than that they should fall into the hands of the spoilers some five centuries after Odda's death. It is in consequence of the avarice of the last of the Ladies of the English that Odda's

[1] D. B., f. 164. [2] D. B., f. 180. [3] *N. C.*, ii. 46.

lands are Church lands to-day, as he desired that they should be.

The story which has been drawn out is a strange one, yet there is nothing in it which is contrary to the facts of the history of the period or the probabilities of that history; in truth, the line of thought is altogether in accordance with the tendencies of the time. That lands which had been dedicated at Pershore in the seventh century by Oswald, and by Ethelric at Deerhurst in the ninth, which in the tenth had been made instrumental to the spread of Benedictinism, the great enlightening movement of the age, should have been secularised by one plunderer of churches and held by another, and then restored partly in fact and wholly in intention by the heir; that afterwards the larger part of these estates should have been withheld by a woman's greediness, which in its turn became the means by which they escaped the wasteful plunderers of the Reformation, and are Church lands even until now—all this is certainly one of the strangest instances of the irony of history. The devotion of Oswald and Ethelric, the reforming zeal of S. Oswald, the high-handed robbery of Ælfhere and Ælfric, the repentant piety of Odda, and the callous greediness of the Lady Edith, form the strangely-mingled line of good and evil by which its noble estates in Worcestershire and Gloucestershire have come down to Westminster Abbey. And the story serves to show how very much of human interest lies hid under what may seem to be only a mouldering mass of charters and chronicles.

There is not very much to be said concerning the estates in the charter of 972, for which no definite Domesday equivalent can be found. They are as follows:—

Strengesho	x.	Mansi.
Cromban		
Uihtlafestune	v.	,,
Flæferth	v.	,,
Graftune	v.	,,
Hleobyri	ii.	,,

Beornothesleahe	iii.	Mansi.
Uuiggangeate	vi.	,,
Coltune	v.	,,
Uuigennan	x.	,,

Of these Cromban is probably represented by Crūbe[1] in the Bishop's Hundred of Oswaldeslau, in Worcestershire, where Ordric held 1 hide and Siward held 5 hides; Graftune may be represented, at any rate in part, by Grastone,[2] rated at $3\frac{1}{2}$ hides, which was a member of the King's great Manor of Bremesgraue; while there can be little doubt that Uuigennan is represented by Wicuene,[3] rated at 10 hides, now Child's Wickham in Gloucestershire. Wicuene had been held in King Edward's time by Balduin, no doubt Abbot Baldwin, who still held at the date of Domesday half a hide of land at Kemerton from Westminster Abbey. The remaining 36 hides may very likely to a great extent be included in the excess of the hidage attributed to Beolege, Gerlei, Sture, and Bradeweia over the number of *mansi* attributed to the corresponding estates in 972. There is little evidence to show when the Church lost these estates, but it is clear that Lydney did not become a possession of the Crown till the beginning of the Conqueror's reign.[4]

[1] D. B., f. 173. [2] D. B., f. 172. [3] D. B., f. 168. [4] D. B., f. 164.

LIST OF MONUMENTAL EFFIGIES IN BRISTOL AND GLOUCESTERSHIRE.

(Continued from page 181.)

Edited by MARY ELLEN BAGNALL-OAKELEY.

RURAL DEANERY OF CHELTENHAM.

Deanery—CHELTENHAM.
COWLEY—Church of St. Mary.
Date of visit, &c.—M. M. G. April 25, 1901.

1. (3) Ecclesiastic. (*b*) Priest in eucharistic vestments.
2. Recumbent effigy.
3. Stone.
4. Life-size. Measurement from head to foot, 5 ft. 5 ins.; length of slab on which the effigy is resting, 6 ft. 4 ins.
5. Priest in eucharistic vestments—amice, alb, stole, maniple, and chasuble. Amice, high like stiff collar to chasuble, showing the strings with which it was tied. Alb, full and falling to the feet, only the toe of the left foot showing; the right foot, with part of the head of the lion on which the feet are resting, has been broken or cut off; tight sleeves of alb show, and under, the short, tight cuff, fastened by three square buttons of the cassock. Stole and maniple are of the same width, rather broad; bands about $1\frac{3}{4}$ ins. wide, the ends about $2\frac{1}{4}$ ins. Chasuble has two deep folds in front, and is rather short, the oval coming to a point; measurement from bottom of alb to point of chasuble, $13\frac{1}{2}$ ins. The effigy is much worn, so it is impossible to say if there were any embroidery on the vestments.
6. Under head a rectangular cushion with tassels.

7. Under feet an animal, much dilapidated, mentioned by Atkyns as a "lion couchant."

8. The effigy is lying on a stone slab under a pointed arch. On the chancel wall, near the head of the arch, is a small rectangular bracket with hole through it, probably for a light.

9. No inscription; name and date unknown.

10. No remains of painting or gilding.

11. The face of the effigy is much mutilated, the nose completely gone and chin broken; the fingers broken off, only the thumbs remaining; the right foot and part of the head of the lion gone. It appears as if a rectangular piece of stone had been cut out of the monument with rough tools.

12. The effigy is in the north side of the chancel, lying east and west, with the hands resting on the breast as if raised in prayer.

13. Described in Atkyns' *History of Gloucestershire*, p. 194; also in the *Transactions of the Bristol and Gloucestershire Archæological Society*, vol. iv. and vol. xx.

CUBBERLEY—Church of St. Giles.
Date of visit, &c.—M. M. G. June, 1901.

I.

1. (2) Military. Knight in armour cross-legged.

2. Recumbent effigy.

3. Stone.

4. Life-size. Knight measures from point of bascinet to point of solleret on right foot, 6 ft. 8 ins.

5. An effigy of a man in armour of the extreme end of Edward II. He wears a high-pointed and ridged bascinet, to which a plain camail with a fringed lower edge is attached at the line of the nostrils by four sunk studs on either side of the face, and not hung on in the usual way, as in later years, by laces threaded through staples. The dexter shoulder is protected by four articulated plates, reinforced by large roundels filled in with rosettes, and the arms are encased

in plate. The elbows are similarly protected by coudes with single articulations, and reinforced with roundels containing roses. The forearms are protected in like manner by tubular double-hinged and strapped plates. The gauntlets have slightly peaked cuffs strapped over leather foundations, the fingers and thumbs being defended by small articulated plates on leather, the whole forming a style of gauntlet of which we may in vain seek for an original example. A shield, now gone, has been suspended on the sinister arm: this appears, from certain iron stumps, to have been separately fixed on, and may have been of wood, covered with gesso, and painted with the wearer's arms. Over the body is worn a surcote representing some thin material, probably silk, reaching in front to the middle of the thighs, and then cut away until it falls in long folds nearly to the ankles behind. The opening thus formed in front discloses the lower edges of the following garments:—A haketon ornamented with rosettes, and a gambeson decorated in the same way and fringed; below this again appears the pourpoint covering of the thighs. There is no hauberk visible, unless indeed the fringed garment below the haketon may be taken for it, which is improbable. The surcote is confined at the waist by a plain narrow cingulum, and transversely across the hip is the sword-belt, studded at intervals with great rosettes, and to it is attached, by a single locket close to the cross-piece, a long sword with a well-decorated scabbard. The knee-pieces are plain and fringed on the lower edges; the jambs and greaves of plain plate, thrice hinged and strapped; and the feet, shod by four articulations, rest against a lion with a vast and flowing tail. The heels are armed with spurs of great elegance, with their rowels in rare preservation, with long leaf-shaped points. The right leg is crossed over the left—a conventional English attitude long after the Crusades, with which it has nothing to do. With regard to the character of this armour, it is clearly by the same sculptor as those at Leckhampton, and we have several others in the Western Counties from the same workshop.—A. H.

6. Under head a square cushion placed diagonally, with tassel at top, supported by two angels.

7. Under feet a lion couchant.

8. The effigy is carved on a slab, which is now resting on an altar-tomb, with a lady (No. II.) on same tomb. These two effigies[1] were formerly in the chancel, one on each side of the altar, and were moved to the south chapel, where they now lie east and west, by the rector, Rev. C. H. Wilson, in 1871, when he restored and partially rebuilt the church.

9 and 10. No remains of painting or gilding; no inscription.

11. The effigy is much worn, but not mutilated, except that the point of the left solleret is broken off, the arm of the angel on the right broken, and fingers of both angels. Features indistinguishable.

12. Effigy, supposed to represent Sir Thomas de Berkeley.

13. Engraved in Bigland. Mentioned by Atkyns, Rudge, Fosbroke, Rudder, and *Trans. B. and G. Arch. Soc.*, vol. iv.

15. Atkyns: "There was a chantry in this church, founded by Thomas Berkeley in the year 1300, and was dedicated to the Virgin Mary."

II.

1. (6) Lady.

2. Recumbent effigy.

3. Stone.

4. Life-size, 6 ft. 1 in. from head to bottom of robe.

5. The lady wears a wimple with the hair in big rolls under it, giving a triangular appearance to the head; the wimple is drawn tight round the chin, folded into four pleats; a hood is worn over the wimple, with veil hanging to the shoulders. A long gown falls in deep folds from the breast; body close-fitting, with tight narrow sleeves fastened under the wrist; over this another long gown with wide elbow-

[1] Atkyns, p. 197, says: "There are two statues in stone, lying cross-legged, at the upper end of the chancel." This was probably an error.—A.E.H.

sleeves, which hang down in long points as far as the knee. Hands resting on breast as if raised in prayer.

6. Under head two cushions—lower rectangular, upper square—set diagonally.

7. An animal. Only the head and fore-feet seem to have been carved; the rest of the block is left with marks of the cutting tool.

8. Effigy carved on a slab, and placed on the altar-tomb beside Sir Thomas de Berkeley.

9 and 10. No inscription or remains of painting or gilding.

11. Whole effigy much worn. Top folds of gown, which are cut deep, broken off; head of animal broken; the features of lady worn almost smooth.

12. Now in south chapel, formerly in chancel.

13. Engraved in Bigland, i. 407. Mentioned by Rudge, Fosbroke, and *Trans. B. and G. Arch. Soc.*, vol. iv.

The history of Sir John Berkeley, first Lord of Coberley, is given by Sir Henry Barkly in *Trans. B. and G. Arch. Soc.*, vol. xvii. pp. 109–121. The name of his first wife, whom this effigy is supposed to represent, is not known. Sir John died about 1365, aged 76.—W. B.

III.

1. (6) Female.

2. Diminutive recumbent effigy of female.

3. Stone.

4. 2 ft. 7½ ins.

5. She wears a veil, and a long gown draping the feet, and is girded with a waist-belt; a cuffed glove on the left hand, the other glove held in the right hand.

6. Cushion.

7. Lion.

8. Lies on floor.

9 and 10. No inscription or remains of painting or gilding.

12. Now lies in the south chapel, alongside Sir Thomas de Berkeley's tomb.

13. Described in the *Trans. B. and G. Arch. Soc.*, vol. iv. p. 44.

14. Fair preservation.

15. This effigy is one of a *very* small class concerning which antiquaries have not quite made up their minds, the question being whether children or adults are intended to be represented. The details indicate a person of quality, probably a near relation of Thomas de Berkeley and his wife, near whose tomb it lies.—Ed.

IV.

1. (4) Civilian.

2. Recumbent effigy.

3. Stone.

4. Life-size.

5. He wears a tunic with close-buttoned sleeves to the wrists, a long gown falling in large folds to the feet, a super-tunic opening from the waist downwards, and a hood with loose careless folds. A young man is represented with regular features, a delicate mouth, and straight under-eyelids, that peculiar fashion of Edwardian sculptors. The youth wears a profusion of hair, cut square over the forehead, and standing out $4\frac{3}{4}$ inches on either side of the face. Hands together in prayer.—A. H.

6. Under head two cushions—lower rectangular, upper one square—placed diagonally.

7. Animal under feet; but the effigy is much hidden by the organ, and it is impossible to see the lower part clearly.

8. This effigy lies east and west under a trefoiled arch in the south wall of south chapel.

9 and 10. No inscription or remains of painting or gilding.

11. Much worn. Face mutilated; only part of the nose left.

13. Rudge mentions "a female figure under arch in south wall"; but says of this and other effigies in the church, "No account can be given of the persons they were intended for." Mentioned by Atkyns, "A large statue in a nich in the south aisle."

V.

1. (2) Knight in armour.

2. A semi-effigy carved on a slab in bas-relief.

3. Stone.

4. Rather less than life-size.

5. Head and arms of knight only encased in chain-armour. He holds a heart in his hands, with a heater-shaped shield behind hiding his body.

8. This is an interesting memorial of heart-burial, probably of a Berkeley lord. It represents a half-figure of a knight in mail, holding a heart in front of a heater-shaped shield, the whole being set within a trefoiled arch under a plain gable, and apparently forming part of a credence. This has been removed from the north to the south side.—A. H.

9 and 10. No inscription or remains of painting or gilding.

12. Supposed to represent Sir Giles de Berkeley, whose heart was interred at this church and his body at Little Malvern.

13. Described by Mr. Hartshorne in *Trans. B. and G. Arch. Soc.*, vol. iv. p. 247. Engraved in Lyson's *Gloucestershire*, plate i., and in Bigland's *Gloucestershire Collections*, vol. vi. p. 205.

DOWDESWELL—Church of St. Michael.
Date of visit, &c.—M. M. G. June, 1901.

I.

1. (4) Civilian.

2. Bust.

3. Marble.

4. Life-size. Too high up on wall to measure.

5. This effigy represents the bust of a man, wearing a frilled shirt open at the neck, falling over a waistcoat fastened by three buttons. A scarf is draped over the shoulders.

8. The bust rests on a small pedestal, under which is a tablet bearing an inscription; over it an arch supported by two Corinthian pillars; on the top of the arch two winged,

naked children; between the children, over the top of the arch, the arms of Rogers.

Arms: "Arg. a mullet sa., on a chief gu. a fleur de lis or." (Rogers of Dowdeswell).—F. W.

Crest: A fleur de lis (or).

Motto: "Vigila et ora."

9. Inscription on tablet:—

HIC PROPE IACET
GULIELMUS ROGERS,
ARMIGER,
MAGISTRORUM CURIÆ CANCELLARIÆ, NUPER PRIMUS.
OBIIT NONO DIE APRILIS, A.D. 1734.
ÆTAT SUÆ 76.

CHRISTIANÆ RELIGIONIS VERITATEM FIRMITER CREDENS,
OMNI SUPERSTITIONE[1] VEHEMENTER ABHORRENS,
DEI UNITATEM RELIGIOSE COLENS,
CHRISTI REDEMPTIONEM STRENUE EXPECTANS,
JUSTUM ET HONESTUM UTILI ANTEFERENS.

10. No painting or gilding.

11. In very good condition, except that the fingers of both cherubs are broken off.

12. On north wall of chancel.

13. The first part of the inscription is given by Bigland in his *Gloucestershire Collections*, i. 485.

A pedigree of Rogers of Dowdeswell, Haresfield, and Okle Clifford is given in the *Heralds' Visitation of Gloucestershire*, 1682–3, edited by Fitzroy Fenwick, 1884, p. 145. William Rogers, son of Richard Rogers of Dowdeswell, is there described as of Lincoln's Inn, *oct. circa* 22 *et cœl.* 1682. He died a bachelor.—W. B.

LECKHAMPTON—Church of St. Peter.

Date of visit, &c.—M. M. G. May and June, 1901.

1. (2) Military. Knight in armour.

2. Recumbent, cross-legged effigy.

3. Stone.

[1] Bigland and Rudder give "omnem superstitionem," but "omni superstitione" is probably right.—W. B.

4. Life-size. From point of bascinet to toe of right foot, 6 ft. 4 ins.

5. This effigy wears an elaborate costume of the early part of the reign of Edward III., with the very uncommon additions of mamellières or chains from the breast to the sword-hilt and scabbard. The high, pointed bascinet and the fringed camail, hauberk, and genouillères are remarkable; and it would appear that these fringed garments are rather peculiar to the Western Counties. The occurrence of the cross-legged attitude so long after the Crusades is a sufficient proof, if any were needed, that the position is a mere conventionality. There are no cross-legged effigies on the Continent.[1] —A. H.

Description of Costume: Mixture of chain and plate armour—bascinet, camail, brassarts and jambs, and long surcote. Bascinet very conical; epaulières and coudes with a double rose carved on them; gauntlets with articulated fingers and short cuffs coming over the armour, with tassels hanging from the point of each cuff. The hauberk is ornamented with a fringe round the top and bottom, and the genouillières are also fringed. The knight wears a long surcote, reaching nearly to the feet, cut away in front; a long sword, and a heater-shaped shield. A broad belt goes over the right shoulder, supporting the shield; the belt is ornamented with five-pointed stars enclosed in circles. To this belt is attached, on the left breast, a long chain, which falls across the sword-belt and appears to be attached to the scabbard of the sword. A similar chain is attached to the surcote on the right breast, and also falls below the sword-belt, and then crosses the one falling from the left breast and is attached to the hilt of the long sword. The sword-belt is ornamented with five-petalled roses in circles, and crosses; it is attached to the scabbard by a large ring. On the right side there is something attached to the sword-belt, which looks like the handle of a dagger broken off. The sword scabbard, reaching

[1] *Trans. B. and G. Arch. Soc.*, iv. 246.

to the feet, is carved with a trefoil and two trefoil-headed arches. The large heater-shaped shield on the left arm partially conceals the hilt of the sword. The spurs have large rowels. The hands meet on the breast, and are raised as if in prayer; the right leg is crossed over the left.

6. Under head a square cushion, placed diagonally, with tassel on the top corner; the cushion supported by two angels.

7. Under feet a lion.

8. Effigy on a plain stone slab, resting on another large stone slab raised about two feet from the ground, made to hold this effigy and that of a lady, the knight's wife. Shield so worn, no trace of coat of arms.

9. No inscription. Sir R. Atkyns speaks of them as being "of the family of the Giffards."

10. No remains of painting or gilding.

11. In fairly good preservation. The nose broken, and tips of fingers broken off; parts of the shield are roughly chipped off, as if to make room for the effigy of the lady lying alongside; toes of both feet broken off; angels supporting cushion at head broken off as far as arms.

12. Now lying east and west, against the south wall of the south aisle. Mr. Middleton says that the tomb was originally on the north side of an altar in the south aisle, against the eastern nave respond.

13. Illustrated and described by Albert Hartshorne in *Trans. B. and G. Arch. Soc.*, vol. iv. plate vi.; also described shortly in the same volume by J. Henry Middleton, F.S.A. Mentioned by Atkyns, p. 278, and by Rudder, p. 522. Illustrated and elaborately coloured in Hefner's *Trachten* as "Ritter John Gifford."

14. In fairly good preservation. No traces of painting now, but Mr. Middleton says: "Both figures (the knight and lady) have been decorated with painting."

15. The Manor of Leckhampton was held *in capite* by the service of performing the office of steward at the great festivals of Christmas, Easter, and Whitsuntide. [Sir John

Gifford died, seized of the manor, 3rd Edward III. (1327).] —Ed.

II.

1. (6) Lady.

2. Recumbent effigy.

3. Stone.

4. Life-size. From top of head to bottom fold of robe, 5 ft. 10 ins.

5. The lady wears a wimple, veil, long robe and cloak. The folds of the wimple are fastened by two pins under the chin; over it is a veil, also fastened by large pins at each side of the head. A frilled cap is worn between the wimple and veil. The robe is made tight in the body, long and full in the skirt, no fastening in front. The sleeves are tight, and fastened under the wrist; I think laced, but the stone is worn so much that it is impossible to say; the sleeves of an under-dress show. Over this robe is worn a cloak, which falls to the feet, and is fastened across the breast by a cord with hanging tassels. The feet are hidden by the folds of the robe, but the robe is carved so as to suggest the pointed toes of the feet, beneath the dress.

6. Under the head two cushions, supported by angels. The lower cushion, square, evidently had tassels at each corner, but knocked off two corners; upper cushion square, placed diagonally, no tassels.

7. Under feet a dog, with long, drooping ears.

8. The effigy is on a stone slab separate from that of the knight, which it is laid alongside of. Both effigies are laid on a large stone slab, raised about 2 feet from the floor.

9. No inscription. Said to be Lady Gifford, wife of Sir F. Gifford.

10. No remains of painting or gilding.

11. The face is slightly mutilated, the nose broken; both hands broken off to the wrist; the dog's head broken off; heads of both angels supporting cushions broken off.

12. Now lying in the south aisle of the church, against

the south wall; formerly on the north side of an altar in the south aisle, against the eastern nave respond.

13. Illustrated and described by Albert Hartshorne in *Trans. B. and G. Arch. Soc.*, vol. iv. plate vi. p. 247. Mentioned by Atkyns, p. 278, and by Rudder, p. 522.

14. In good preservation, but no traces of the painting with which Mr. Middleton says the effigy was formerly decorated.

III.

1. (3) Ecclesiastic. (*b*) Priest in eucharistic vestments.
2. Recumbent effigy.
3. Stone.
4. Life-size. From head to foot, 6 ft. 3½ ins.
5. Priest in eucharistic vestments—amice, alb, chasuble. The effigy is much worn, and all sign of stole and maniple is worn away. The hands are raised, holding a chalice or heart. [Stole showed when my sketch was made.—ED.]
6. Under head a rectangular cushion.
7. Under feet an animal, looks like a dog.
8. The effigy is lying on a plain stone slab, raised about 2 feet from the floor.

9 and 10. No inscription or remains of painting or gilding.

11. Very much worn; the stone, full of small holes, very weather-beaten; head of animal at feet broken off.

12. Now lying south and north under the west window in the north aisle of the church; formerly in the churchyard.

13. Illustrated and described by Mrs. Bagnall-Oakeley in *Trans. B. and G. Arch. Soc.*, vol. ix., plate v.

IV.

There are four other effigies in Leckhampton churchyard, all very much worn.

Two, life-size, under two yew-trees on the north side of the church. One—remarkably long, 6 ft. 10 ins. from head to foot—so much worn that it is impossible to say what it

has represented. The other is shorter, and not quite so much worn: it appears to be a female figure in long flowing robe; head resting on a rectangular cushion, feet on an animal; length from head to bottom of robe, 5 ft. 7 ins. Both these effigies are on the ground.

Two other effigies are on the ground in the west part of the churchyard. One has the head knocked off; animal at feet; very much worn, but I think it is a female figure with robe falling to the feet; length from neck to bottom of dress, 4 ft. 9 ins. The other effigy is much dilapidated, but I think it has been the full-length effigy of a man in a short tunic and tight hose. The effigy has been broken off just below the end of the coat; and there are excrescences, evidently the legs clad in hose. The head rests on a rectangular cushion, with hair falling over and below the ears, finishing in a row of stiff curls at each side. Length of the effigy from top of head to bottom of broken bit of leg, 4 ft. 11 ins.

WHITTINGTON—(Dedication of Church unknown).

I.

1. (2) Knight in armour.
2. Recumbent effigy, with legs crossed.
3. Stone.
4. Life-size. From head to foot, 6 ft. 7 ins.
5. Wears surcote of great length, hauberk and quilted gambeson, and a peculiar protection or facing-piece over the brow and temple; this protection is a little over an inch wide, and appears as if it had been made of plate. Sword of great length, cross-hilt and pommel; the sheath of the misericorde shows beneath the shield; both hands grasp the sword.
6. Under head two cushions, the upper square, set diagonally on the lower rectangular one.
7. Under feet a lion couchant.
8. No tomb or canopy.

9. Upon a long shield are the arms of a member of the Crupes family:[1] "Argent vi. mascles de goules un label de azure."[2] It will be observed that fusils, and not mascles, are shown on the shield, which was doubtless a blunder on the part of a local sculptor.—A. H.

The shield may have been painted; but Croupes of Dorset bore "Argent six lozenges, 2, 1, 2, 1, gules a label of three points azure."—F. W.

10. Has been painted, or gesso ornament.

11. No remains of painting or gesso. Features much worn; nose and both feet broken; the lower part of left side of shield broken, and one fusil and lambrequin knocked off.

12. Now on the floor, on a stone slab in the south aisle; formerly on the south side of chancel, under a square opening between transept and chancel. The effigy was removed to the south aisle in 1872, when the church was restored.

13. *Trans. B. and G. Arch. Soc.*, vol. iv. p. 245, plate v.; Atkyns, p. 428.

15. Represents Richard de Crupes, died 1278. He possessed the Manor of Whittington in the time of Henry III. See Mr. A. Hartshorne in *Trans. B. and G. Arch. Soc.*, vol. iv.

II.

1. (2) Knight in armour.

2. Recumbent effigy with legs crossed.

3. Stone.

4. Life-size. From head to foot, 6 ft. 4½ ins.

5. Wears surcote—a little shorter than No. I., and folded in round pleats, whilst No. I. is folded flat—hauberk and gambeson, and, like the last, has an extra protection over the brow and temple. Sword similar; end of misericorde sheath just shows beneath the shield.

6. Under head two cushions, lower rectangular, upper square, placed diagonally.

[1] Rudder, p. 816, says: "A large shield upon the left arm, bearing six lozenges or, 3, 2, 1."

[2] Roll of arms, *t.* Edw. II.—A. H.

7. Under feet a dog with long, hanging ears. (Atkyns says "a lion couchant.")

8. No tomb or canopy; effigy lies on plain slab.

9. Same shield as No. I.; the six fusils and label intact, and the shield about 4 inches narrower.

10. Has been decorated or gesso.

11. Figure well preserved, but features only just distinguishable; head of dog broken.

12. In south aisle, on a stone slab on the floor; lay formerly under square opening between south transept (? aisle) and chancel; removed to its present position in 1872.

13. *Trans. B. and G. Arch. Soc.*, vol. iv. p. 243; Atkyns, p. 428.

14. Spur broken off, and head of dog; no remains of painting or gesso.

15. Son of the last, and also named Richard de Crupes; died after 1316.

III.

1. (6) Lady.

2. Recumbent effigy.

3. Stone.

4. Life-size. From head to foot, 5 ft. 6 ins.

5. Wears long gown and wimple; hair done in tight rolls above the ears, in fashion that gives three-cornered appearance to head; hands resting on breast, raised as if in prayer.

6. Under head two cushions, set diagonally, with knobs at the corners.

7. Nothing at feet. A portion of the slab under the left foot has been cut away in a manner that suggests that the end of the slab formerly rested against a pillar; the stone below the right foot is rough and unfinished.

8 and 9. Now lies on a slab on the floor of the south aisle of the church, and was there in 1868, when the Rev. A. Lawrence received the living. (No sign of the altar-tomb described, except that in the chancel under the south window,

let into the wall, is a slab which has every appearance of having formed the side of a tomb. On it there are three long heater-shaped shields under three trefoiled arches, the arms of the Crupes twice repeated, and a barry of six between.)

10. No remains of painting or gesso.

11. Fingers and right foot broken; crack from left shoulder through the arms to about the waist.

12. In south aisle.

13. *Trans. B. and G. Arch. Soc.*, vol. iv. p. 246. Atkyns, p. 428, says: "In the north wall, in a nich, is a portraiture of a woman with the same coat of arms," no doubt the slab mentioned above.—A. E. H.

14. Much worn; folds of dress chipped, and right foot broken off.

15. Probably the wife of one of the Crupes.

WITHINGTON—Church of St. Michael.
Date of visit, &c.—M. M. G. July, 1901.

I. AND II.

1. (2) Knight (?) in armour and (6) Lady.

2. Busts.

3. Marble.

4. Life-size. Too high on wall to measure.

5. This monument represents the busts of a man in armour and lady.

The man is bare-headed; wears a breastplate, pauldrons of several plates and brassarts; turned-down collar and cuffs of leather under-coat show over the armour; a fringed scarf is taken over the right shoulder across the breast; a mantle falling over the left shoulder and arm conceals the armour. The man's right hand rests on a book, left on an hour-glass.

The lady wears a dress high at the neck, with narrow lace collar and narrow lace down the front, a lace fichu folded over the shoulders, and deep lace cuffs. The hair is worn in a straight fringe, and curls to the neck.

8. Below the busts are the effigies in bas-relief of five sons and three daughters, kneeling facing each other, with a desk between—sons on right, daughters on left. The two elder sons are clad in armour similar to the father, with tassets of four plates; the other three in long coats with turned-down collars, and mantles falling back from shoulders. The youngest has the left arm resting on a skull.

Daughters: First has a veil over head, falling behind far below the knee; long coat with deep-falling collar and cuffs edged with lace and full sleeves, worn over full skirt; holds open book towards her brothers. Second daughter's veil much shorter; bodice tight below the waist, full skirt attached, deep collar and wide sleeves; right hand raised resting on breast, left holds a handkerchief. These two have the hair dressed similar to the mother. Third daughter wears a stiff cap, fitting close to the head, with a border; dress similar to second daughter; very little hair showing.

The busts of the man and lady are placed in a deep recess in the south wall of church; a round arch over each recess, over each arch the arms of the man and lady respectively; between the arches the same arms impaled, with the respective crests. A Corinthian (?) pillar on each side of monument.

Arms: "Or, a fesse between three wolves' heads couped sable," for Howe, impaling "Per pale sa. and gu., a cross botonny [Rudder says fitchy] between four fleurs de lis or," for Rich.

9. Inscription on tablet given by Rudder, p. 840:—

Bridgett, one of the daughters of Tho: Rich of North Cerney in this County of Glouc. Esq: one of the Masters of the Highe Court of Chauncery, and Anne his wife one of the daugh^{rs} and coheires of Thomas Bourchier of Barnesly in the said County Esq: the 23 July 1620 was married to John Howe of Little Compton in this parish Esq; nephewe and heire of Sir Richard Grobham of Greate Wishford in $^{co}_{y}$ Coun. of Wiltes K^{t} deceased: with whom shee lived a vertuous and

lovinge wife 21 yeares and a xi moneths and had issue 9 children (viz) first—

Richard Grobham Howe, born y^e^ 28^th^ of August 1621, who married Lucie one of the daughters of S^r^ John S^t^ John of Lyddiard Tregoze in the said county of Wiltes, K^t^ and Barrt.

2^ly^ John Grobham Howe, borne y^e^ 25^th^ of January 1624, who married Annabella, one of y^e^ daughters and coheires of Emanuele late Earle of Sunderland.

3^dly^ December ye 4^th^ 1626 Susanna was borne, who married John Ernle of Berry Towne in the said county of Wilts, Esqr.

4^ly^ the third day of March 1629, Thomas Grobham Howe was borne.

5^ly^ the 13^th^ day of June 1630, William Howe was borne, slayne at Limbrick in the kingdom of Ireland.

6^ly^ the 4^th^ of March 1632, Anne Howe was borne, who dyed very younge and lyeth heere buryed.

7^ly^ the 21^th^ day of December 1633, Elizabeth Howe was borne, nowe the wife of Thomas Chester of Aunlsbury in this county Esq^r^.

8^ly^ the 22^nd^ of October 1635, George Howe was borne, who died young and lyeth buried at Wishford in y^e^ vault.

9^ly^ the 27^th^ of November 1637, Charles Howe was borne.

And on the 15^th^ day of June 1642, Annoquæ Ætatis Suæ 46; left them to the protection of the Almighty and her own Mortality to this Earth, expectinge a joyfull Resurrection.

10. The monument is painted black behind all the effigies; in several places there are remains of gilt lines on the marble

11. No mutilations.

12. The monument is placed on the south wall of the church, at the west end of the nave.

13. Monument mentioned by Atkyns under head "Compton Abdale," p. 191, "Sir John How was created baronet in September, Car. II., and lyes buried under an handsome monument in the church of Withington."

14. Good condition.

John Howe and his wife Bridget were the ancestors of Lord Chedworth. (See Collins's *Peerage*, 1756, vol. v., pp. 401–408.).—W. B.

III.

1. (3) Ecclesiastic. (*b*) Priest in eucharistic vestments.
2. Recumbent effigy.
3. Stone.
4. Life-size. From head to bottom of alb, 6 ft. 3 ins.
5. Priest in eucharistic vestments—amice, alb, chasuble, stole and maniple. The effigy is *much* worn, but it is just possible to distinguish the various vestments. The stiff collar of the amice stands away from the neck, alb falls in folds over the feet; the chasuble is much worn, but it seems to end in front about 10 inches from bottom of alb, and to fall to the feet behind; there is a slight indication of the stole on the right side, but none on left; by scraping away the moss with which the effigy is overgrown, I was able to clearly distinguish the maniple with its broad fringed ends.
6. Under head a rectangular cushion.
7. Under feet an animal, much defaced, but seems to be a dog.
8. On a plain slab, lying on the ground.
9 and 10. No inscription or remains of painting or gilding.
11. The whole effigy is much worn and weather-beaten, overgrown with moss; the face quite flat; stiff collar of amice broken away, only a little of it left sufficient to show what it is.
12. Lies in the churchyard on the ground, east and west, against south wall of chancel.
13. Atkyns says: "On the south side outside the chancel is the portraiture of a woman carved in stone, lying at length, with a dog at her feet." This is the position now occupied by the effigy just described, and there is no other now in the churchyard.

[There is no doubt this is the effigy described by Atkyns as that of a female—an error he has made in several cases.—ED.]

RURAL DEANERY OF CIRENCESTER.

Reported by Mrs. C. Bowly.

CIRENCESTER, CHURCH OF ST. JOHN BAPTIST.

I.

SIR WILLIAM MASTER, KNT., DIED 1661.

1. (4) Civilian.
2. Recumbent effigy, resting on left arm.
3. Marble, white.
4. Life-size.
5. Low-necked under-garment; bare neck and one arm; long, loose over-garment. Holds book in right hand.
6. Lying on a mattress.
8. On a raised tomb with panels in front.
9. See Bigland, p. 365, and Rudder, p. 364.
11. Nose partly gone.
12. South wall, St. Mary's Chapel.
13. Bigland and Rudder as above.
14. Condition good.
15. Sir William Master was distinguished for his loyalty to Charles I., who rested at his house on two occasions.

II. and III.

HUMFRY BRIDGES AND WIFE ELIZABETH.

1. (4) and (6) Civilian and lady.
2. Recumbent effigies on slab.
3. Painted freestone.
4. Life-size.
5. Man, habit of a lawyer. Gown of striped material edged with fur; small frills round hands, and ruff round neck; full breeches, tied with bow at knee; stockings, and

low, thick shoes with bows. The wife has high hat with ribbon round; tight cap under, no hair to be seen; bows down the front of bodice; ruff.

6. Large square cushions for heads to rest on.

8. Canopy and raised tomb, with eight daughters and one son on panels below.

9. Bigland, p. 364; Rudder, p. 364.

"He dyed the 17th of April, 1598. She dyed the 6 of July, 1620."

"He gave 40/- yearly for ever to the poore of this towne. She gave 6 habitations for 6 poore widdowes with 6/- weekly for ever."

In miniature at bottom are figures of eight daughters and one son.

A young man kneels at head, "Humfrid[s] Fil. fin de Medio Templo obyt 2 Decemb. 1610." Over a like figure kneeling at the feet, "Anthon Fil jun de Medio Templo. obyt 2 Aug. 1617."

10. Painted natural colour.

11. Good condition.

12. St. Mary's Chapel, north-east corner.

13. Bigland and Rudder as above.

14. Good condition.

IV. and V.

George Monox and wife Maria, died 1638.

1. (4) and (6) Civilian and lady.

2. Kneeling figures, with hands joined together over altar (?). Raised-tomb with canopy.

3. Marble.

4. Life-size.

5. (iv.) Full gown with short sleeves, waistcoat and outside of sleeve embroidered; small ruffles to wrists, with plain turned-back cuffs; long waistcoat, with tags round waist; ruffs at neck. (v.) Lady's veil with lace at edge; ruff at neck and plain, full cuffs (muslin) turned back at wrist.

6. Cushions to kneel on. Two daughters kneeling over tomb below.

8. Arms of Monox and Perry: "Argent on a chevron sable between three oak-leaves vert as many bezants, on a chief gules a dove" (Sir J. Maclean, "seamew") "between two anchors erect or" (Monox), impaling "Argent on a bend sable three pears or, in sinister chief a quatrefoil . . ." (Perry). On top shield probably with Monox alone, helmet and crest.—F. W. See Bigland, p. 368; Rudder, p. 363.

12. St. John's Chapel, south-west corner; removed from opposite corner.

13. Bigland, p. 368; Rudder, p. 363.

14. Condition good.

15. "From a certain ease in the attitude and draperies, joined to somewhat of frippery and affectation, the sculptor was probably of the school of Bernini."—*History of Cirencester*, Benham, 1842.

IV.

1. (3*b*) Ecclesiastical.
2. Recumbent effigy.
3. Slate.
4. Full size.
5. Priest in eucharistic vestments.
6. Broken away.
7. Bird with curious tail, one foot in mouth.
8. On plain slab.

9 and 10. No inscription, painting or arms.

11. The hands only just show where they were; some object between them.

12. In window between St. Mary's and St. Catherine's Chapels.

13. Not illustrated or mentioned in County Histories.

14. Bad condition; head gone. Much worn on top.

V.

1. (4) Civilian.
2. Recumbent effigy of layman; probably top of tomb.

3. Stone.

4. Life-size (small man).

5. A long garment with large arm-holes, showing sleeves of under-gown, and entirely covering the figure, even the feet; a purse at the side. Probably a merchant.

6. Two pillows under the head.

7. The feet rest against a bracket.

11. Very much worn; effect of beard given by dark stain in stone. Probably been in the air and weathered at some time.

12. North side of the Chapel of St. Nicholas and St. Catherine.

13. Not illustrated or described.

14. Condition, worn; no nose, face rubbed down, hand gone. Evidently an old man: neck thin and skinny; head bald, with a little hair on side.

15. "The recumbent figure has always been said to be that of Richard Osmund (died 1517), being so mentioned in 1678 in Antony a'Wood's *Itinerary*."—Fuller, *Cir. Ch.*

RURAL DEANERY OF STAPLETON.

Reported by F. F. Tuckett, Esq.

ALMONDSBURY, ST. MARY THE VIRGIN.

I. and II.

1. (2) Military, (6) Lady, on one slab.

2. Recumbent effigies.

3. Stone.

4. On a slab recline the life-sized effigies (length, 5 ft. 11 ins. and 5 ft. 10 ins. respectively) of Edward Veele, Esq., *obiit* 1577, and his wife Katherine, *obiit* 1575.

5. The male figure is bare-headed, and wears enormous pauldrons, brassarts of several pieces, breastplate, a divided skirt of mail over trunk hose, jambs, genouillères, broad sollerets, and spurs. The lady wears the head-dress known as a Paris head, stomacher and small ruff, full padded

sleeves, a sash round waist with short ends, and very full skirt.

6. His head rests on a calf, and hers on a cushion with tassels supported by a wheatsheaf, crests of the Veele family.

8. In the south aisle is the fine Elizabethan tomb (length, 9 ft. 1 in.; breadth, 5 ft. 5 ins.; height, 3 ft. 11 ins.) with stone canopy supported by six fluted Ionic columns and two pilasters about 5 feet high. Elaborate cornice mouldings support in turn a pediment with a large central panel bearing arms, coroneted and helmeted, with a crest, above which is a death's head finished with a cross.

In the three panels below the slab are the figures of one male and four females, adult children of Edward and Katherine Veele, with initials. Their names are—Edward; Margaret, wife of Anthony Bradston; Elizabeth, wife of Thomas Pym; Agnes, wife of Thomas Elkington; and Susan, wife of John Large.

These Veeles were a branch of the Tortworth family, and their pedigree is given in the *Heralds' Visitation of Gloucestershire*, 1623, p. 172. Katherine Veele was the daughter of John Holloway.

The Veele arms as given in the *Visitation* are: Quarterly of six—1 and 6, "Argent on a bend sable three calves passant or" (Veele); 2, "Quarterly or and gules, in the first quarter a lion passant guardant azure" (Masey); 3, "Sable a lion rampant doubly queued or" (Kingston); 4, "Gules two bars and in chief a lion passant or, an annulet for difference" (Vyel); 5, "Argent a fesse raguly gules between three annulets sable" (Torrington).

Crest: A garb or enfiled with a ducal coronet gules.

Motto: "Face aut Face."

Edward Veele was lord of the Manor of Over, in this parish.

On the east and west ends of the base supporting the slab with the effigies are two panels between Ionic pilasters, each bearing a coat of arms.

Veele shield:—Quarterings: 1, "(Argent) on a bend

(sable) three calves passant (or)" (Veele); 2, "(Or) a chief (azure) and label of five points (? argent)" (Le Sore); 3, "(Gules) a chevron between ten crosses patty, 4, 2, 1, 2, 1 (argent)" (Berkeley); 4, "Quarterly (or and gules), in first quarter a lion ? passant guardant (azure)" (Massy); 5, ". . . three lozenges, 2 and 1 . . ." (query); 6, "(Sable) a lion rampant doubly queued (or)" (Kingston); 7, "(Or) a lion rampant (sable) crowned (gules)" (Clevedon); 8, "(Argent) a fess raguly (gules) between three roundles, each charged with one of the same," really "three annulets (sable)" (Vyell); 9, "(Gules) two bars and in chief a lion passant (or), an annulet for difference" (Torrington).—F. W.

9. Against the wall, on a tablet beneath the canopy, is the following inscription in capital letters:—

HERE LYETH THE BODIES OF
EDWARD VEELE ESQVIER, WHO
WAS BVRIED THE 9 OF SEP. 1577.
AND OF KATHERINE HYS WIFE
WHO DEPARTED THIS LYFE
THE 7 OF NOVEM.: 1575.:
MAK'APIOI 'OI NEKP'OI. AIIO. 14.
QVIS VIR ITA VIVAT VT NON
VIDEAT MORTEM. PSAL. 89.
ALL FLESH YS GRASS. ESA. 40.

13. Atkyns (2nd edition), p. 110; Rudder, pp. 224-5.

III.

Near to the Veele tomb, on the floor, is a slab bearing an effigy in low relief almost obliterated, and with an inscription which it is difficult, if not impossible, to decipher. It has been supposed to represent a former Vicar.

IV.

In a corresponding position in the north aisle is another similar and equally effaced effigy, without inscription. As to one of these (the second is not referred to) Atkyns says: "The figure is supposed to be an abbot of St. Austin's."

The other has, at any rate locally, the credit of representing "Alcmond, father of King Egbert," from whom the name Almondsbury (Alcmondsbury) is said to be derived.

[Mrs. Bagnall-Oakeley thinks that these two monuments have had a cross of some kind, and a human head or device in the centre of it.]

MANGOTSFIELD, CHURCH OF ST. JAMES.

1. (2) Military, and (6) Lady.
2. Recumbent effigies.
3. Stone.
4. Life-size.
5. In a paper on "The Effigies of Mangotsfield, Gloucestershire," by Lieut.-Col. J. R. Bramble, F.S.A., V.-P., in the *Proceedings of the Clifton Antiquarian Club*, 1898, part xi., vol. iv., part 2, p. 154, occurs the following description of these mutilated effigies, together with an illustration of the male figure; and six small photographs of different portions of the fragments thereof will be found in the *History of Mangotsfield and Downend*, by the Rev. A. Emlyn Jones:—

"These effigies, evidently a pair, are somewhat coarsely executed in oolite, or Bath stone. The male effigy is in armour, but all the figure below the middle of the hips, as well as the whole of the right arm and the left arm from above the elbow, are missing. The armour is that of the third quarter of the fifteenth century. The head is covered with a pointed bascinet, with wreath; the throat and upper part of the breast are covered with a gorget of overlapping plates; there is a breastplate with a taput or strengthening plate pointed upwards, a square (or shield-shaped) pollette protecting the armpits. Below the waist there is a skirt of taces, seven in number, attached to the lower of which are two small tuilles only slightly rounded on the lower side: they are of an early type.

"The sword-belt is worn transversely across the hips, and is richly ornamented. Round the bascinet is a fillet of

squares, each charged with a four-leaved flower, and round the neck is a collar of S S.

"There are two special details in the armour: (1) A late instance of a transverse sword-belt occurring with a style of arms usually associated with a diagonal belt; (2) An early instance of tuilles attached to a skirt of taces.

"Apart from historical evidence, I should have been inclined to date the armour 1455-60. I am informed, however, that there was formerly attached to the monument a coat of arms bearing Blount quartering Seymour, and that Edmund Blount, who married Margaret Seymour and first brought the Seymour wings into the family, died in 1468. The next in the pedigree, Simon Blount, who died 1477, is decidedly later than the armour represented, and was a much younger man (25). It is, I think, a fair assumption that the effigy represents Edmund Blount, whose age at death was 62. In saying this, I have not overlooked the fact that he should have impaled and not quartered the Seymour arms."

The female effigy is habited in a long, full gown belted under the breasts, and without cloak or robe over. The headdress is horned or mitred, with short veil resting on a pillow. The dress may well be 1460–70. The details of ornament correspond with those of the male effigy.

6. The knight's head rests on a tilting helmet surmounted with a crest—a sea-lion, the crest of the Blounts.

A note by the Editor of the *Proceedings*, A. E. Hudd, Esq., gives an account of the notorious "Shipway frauds," by H. Davies, which have added a special and sensational interest to these effigies.

11. Mutilated.

13. In the *Proceeedings of the Clifton Antiquarian Club*. See above.

15. Rudder, p. 537, says that there are two effigies in stone at full length, and well preserved, and supposed to be designed for some of the family of the Blounts.

WESTBURY-ON-TRYM HOLY TRINITY.

I.

1. Ecclesiastical, (cadaver).
2. Recumbent effigy.
3. Stone.
4. About life-size.

8. Under an arch opening from the chancel into the south aisle, and beneath a modern canopy-tomb (length, 7 ft. 10½ ins.; breadth, 2 ft. 11½ ins.; height of table from base, 3 ft.) erected in 1853 by Oriel College, Oxford, lies the effigy (cadaver), without arms or original inscription, of Dr. John Carpenter, Bishop of Worcester, *obiit* 1476. Round the slab forming the top of the canopy is the following inscription:—

"Subtus olim sepultus est Dominus Johannes Carpenter sanctæ Theologiæ Professor Academiæ Oxoniensis quondam Chancellarius Collegii Orielensis Prepositus Vigorniæ et hujus Ecclesiæ XXXIII. Episcopus qui obiit A.D. 1476. Pietatis ergo poni curaverunt Prepositus et Scholares Orielenses A.D. 1853."

Shields, east end: 1. "(Argent) ten roundles (? torteaux) in pile" Bishopric of Worcester. 2. "Paly of six (argent and gules) on a chevron (azure) ensigned with a mitre and labels, three crosses croslet (or)" Carpenter. West end: 3. Carpenter, as before. 4. "(Gules) three lions passant guardant in pale (or) within bordure engrailed (argent)" Oriel College, Oxford.—F. W.

11, 12. See above.

13. See Atkyns (2nd edition), p. 422; Rudder, p. 803; and Pryce, "Canynges Family."

15. Dr. John Carpenter, "Bishop of Worcester and Westbury," died near Worcester and was buried at Westbury College, of which his friend William Canynge was Dean. His body was carried in procession all the way from Worcester, and placed in a vault, *which now forms an appendage*

to the stoke-hole of the church. Upon the walls are still to be traced some of the very interesting contemporary mural paintings which illustrated the event. These were copied many years ago by the late Mr. Geo. Pryce, F.S.A., and are shown in his book on the "Canynges Family," and also by the late Mr. Savage, of Springside, one of whose tracings is preserved in the vestry.—A. E. H.

II.

1. Military. Knight in armour.
2. Recumbent effigy.
3. Stone.
4. Life-size. 5 feet 11 inches long.
5. This fine effigy represents Sir Richard Hill, of Redland Court, *obiit* 1627. He is bare-headed, and has a long moustache and beard. His hands also are bare, and rest, the left on his sword and the right on a cushion. The shoulders are protected by large pauldrons.[1] The sword has a cross-hilt, not the modern guard; the breastplate is long-waisted, and projects at the lower end. Over the trunk-hose are tassets, square at lower ends, beneath which may be seen the escaloped border of the lining. The legs are protected by steel armour, with numerous overlapping plates above and below the knee, and on the feet are broad sollerets. The style of the effigy is somewhat earlier than the date—1627—and it may have been carved during the knight's lifetime.

8. On a bracket to the right of this tomb are Sir Richard's mantled crest—a demi lion rampant—and his arms: Quarterly, 1 and 4, "Gules a saltire vaire between four mullets argent." A knight's (visor affrontée open) funeral helmet hangs beneath.

Quarterly, 1 and 4, "Gules a saltire vair between four mullets or" (Hill); 2, "Gules a lion rampant or debruised by a bend ermine" (Fitchett); 3, "? Azure," really "Sable

[1] The hook and staple which fasten the pauldron on the left shoulder are curious, and show one of the means by which the heavy pieces are secured—Ed.

a bend or between six roundles, 3 and 3, each charged with four of the same," really "fountains proper" (Stourton).

Crest: Demi talbot ducally gorged.

9. The inscription is as follows:—

HERE UNDER LYETH THE BODIE INTERRED OF
SIR RICHARD HILL,
OF REDLAND COURT, IN THIS PARISH, KNIGHT,
WHO DECEASED THE 29TH DAY OF MAY,
IN YE YEARE OF OUR LORD GOD 1627,
AGED 70 YEARS.

10. The effigy and tomb are elaborately coloured, apparently the original painting, which is in good condition and of great interest.—A. E. H.

12. In an arched recess at the east end of the south aisle lying on his side and resting on his right arm.

The monument formerly stood on the north side of the north aisle, and was removed in 1866.

III.

1. (6) Lady.

2. Kneeling figure.

3. Stone.

4. About life-size.

5. She wears the Paris head-dress, with a close-fitting cap and a large ruff, beneath which is a partlet or high collar, and on the full sleeves are epaulets. She has a long-bodied stomacher, peaked at the waist, and a full padded skirt.

8. This is a daubed shield, so that it is uncertain whether it is intended for a quarterly or impaled one: "? Argent a cock gules, in chief ? argent a ? martlet between two ? bars sable," impaling "In base ? argent a bend sable," and "In chief two cocks in bend gules."

The Large coat is "Argent a bend azure between three, [may be six] mullets gules;" and Cocke, Hants, is "Argent a bend wavy sable between three cocks gules."—F. W.

12. To the left of Sir Richard Hill's tomb, within an

arched canopy attached to the wall, is the kneeling figure of a lady in the dress of the latter part of the sixteenth century.

9. The inscription is almost illegible, but, on the excellent authority of the late Mr. H. Ormerod, of Westbury, is stated to have been as follows:—

TO THE ETERNAL MEMORY OF HIS DEARE MOTHER,
M. ROSE LARGE,
WIDDOW, DAUGHTER TO WILLIAM COCK, OF HAMPSHIRE, GENT.,
WHO, HAVING LIVED VIRTUOUSLY 80 YEARS,
DEPARTED MOST HOLY TO GOD, AUGUST 29TH, 1610.

13. This monument is not mentioned by Atkyns or Rudder.

15. The Large family resided at Stoke, and intermarried with the Veeles of Over. Mr. Large's arms are on a shield above the tomb.

A statue in stone in south aisle for Dr. Haines, Dean of the College, mentioned by Atkyns, has disappeared.—Ed.

REDLAND, CHAPEL OF EASE TO WESTBURY-ON-TRYM.

Rudder, p. 803:—

In niches in the west wall are the marble busts of John Cossins, *obiit* 1759, the founder (executed 1734 by Rysbrack), and of Martha, his wife, *obiit* 1762.

There are also two other busts on brackets, one on each side of the vestibule or narthex, said to represent members of the Cossins family.

A mural tablet to the right of the entrance records the deaths of various members of the family, and has five shields of arms, Cossins, Inny's, Marissal, etc. See Rudder.—A. E. H.

WINTERBOURNE, ST. MICHAEL'S.

Reported by F. F. Tuckett, Esq.

I. and II.

1. (2) and (6). Military. Knight in armour, and Lady.
2. Recumbent effigies.

3. Stone.

4. Size, 6 ft. 11 ins.

5. Wears pointed bascinet and camail, surcote cut away in front and showing hauberk. Lies cross-legged, with clasped hands. On his left is a sword and remnant of a shield. The lady wears a sideless côte, vest and wimple.

6. The knight's head rests on a tilting helmet, with crest, a boar's head couped and ducally gorged, flanked by two angels. The head of the lady rests on two cushions set diagonally, and flanked by angels.

7. His feet rest on a lion couchant, hers on a dog.

12. At the east end of the Manor Chapel.

13. See Atkyns, 2nd edition, p. 443, and Rudder, p. 835.

15. These effigies are believed to represent Sir Thomas de Bradston, or Bradeston (in the parish of Berkeley), Baron by writ 16 Edward III. (1342), *obiit* 1360, and Agnes his wife, *obiit* 1370. The arms are not discernible.

(For many interesting details of the life of Sir Thomas de Bradstone see Smith's *Lives of the Berkeleys*, vol. i., pp. 282–6.

III. and IV.

1. (2) and (6). Military. Knight in armour, and Lady.

2. Recumbent effigies.

3. Stone.

4. The knight, 6 ft. 7 ins.; the lady, 5 ft. 10 ins.

5. Costume, etc. The knight's figure is on the right, his legs and feet in plate-armour (not crossed). He wears a bascinet and camail and jupon, with dagger suspended by a jewelled belt on his right side, a sword on the left. Spurs attached by straps, rowels gone. Thighs protected by a curious variety of studded armour. The lady's effigy is clothed in sideless côte and a mantle fastened across the chest with a chain, from which hangs a jewelled pendant. There is also a small chain and pendant round her neck. Her head-dress is reticulated, with veil.

6. His head rests on a tilting helmet, with a boar's head

gorged with a fillet or rope-like circlet. Her head rests on cushions set diagonally, supported by two angels.

7. The feet rest on a shapeless block of stone.

12. At the entrance of the Manor Chapel.

13. Neither of these figures is referred to by Atkyns or Rudder.

14. Fair condition.

15. They probably represent Sir Edward de Bradston, the collateral heir (Lord in 7 Richard II.) in 1374, and his wife, the dates of whose deaths seem to be unknown.

V.

1. (6) Lady. Lies on the floor, to the north of No. I., in chapel.

Much worn, and offering no means of identification. She wears a wimple and long, loose dress, with long sleeves showing the tight sleeves of an under-dress.

This figure may perhaps represent Blanche, widow of Robert de Bradston, and daughter-in-law of Lord Bradston, who died 1392.[1]

VI.

1. (2) Military. Knight in armour.

2. Recumbent effigy.

3. Stone.

4. 6 ft. 11 ins. long.

5. He wears a pointed bascinet and camail, and a surcote which has been restored out of all knowledge, and a skirt of mail.

6. Head rests, according to Rudder, on a ram.

7. His crossed feet rest on a lion couchant.

8. Rests under a recessed and cusped canopy.

11. Restored out of possible explanation.

12. In the north wall of the aisle, just outside the Manor Chapel; not in its original position. Before the restoration of the Manor Chapel this effigy lay, according to E.

[1] I should think it earlier.—M. E. B.-O.

Crossman, Esq., M.D., partly inside the church and partly within the belfry.

13. Rudder says that this effigy is supposed to be for Tukeram, the proprietor of Stourdon (Sturden, Stourton, or Stockden). The present Rector of Winterbourne, the Rev. A. T. S. Goodrick, however, who has consulted the Bishop of the Diocese, states that according to constant local tradition this effigy is certainly that of Hugo de Sturden, commonly called "Hickon Sturn."

15. The tradition at Winterbourne in connection with "Hickory Stern" is, that he ran away with one of the Dennis ladies of Syston, and is the hero of the glee, "Oh, who will o'er the Downs so free?"

THE ARRANGEMENT OF THE CHANCEL AT DEERHURST.

A Paper Read at Deerhurst Church by R. H. MURRAY.

Your Secretary has asked me to make a few remarks about the uncommon arrangement which you see before you, that is to say the communicants' seats round three sides of the chancel. Comparatively few churchpeople of the present day appear to have any idea that such arrangements existed to a considerable extent during the first fifty years after the Reformation, and fewer still to know that instances remain at the present day.

The first question which naturally arises is, When did the church of Deerhurst adopt this arrangement? Bloxam, at page 174 of his third vol. of *Gothic Architecture*, mentions this church (amongst others) as having this arrangement.

Writing in 1834, he speaks of his visit here as having "taken place many years before," and says, "The communion table consists of a frame with moulded pillar legs, somewhat bulging, and a frieze fluted or ornamented like the panel-work at the back of the seats. The slab, or table properly so called, is loose; it is not placed north and south, but stands, with the ends facing east and west, in the middle of chancel," and he estimates the date of these chance, fittings, with others, as about the middle of the seventeenth century. I think I shall be able to prove that it was probably nearer the beginning of the seventeenth century than the middle (as estimated by Mr. Bloxam), that is to say between 1590 and 1605. The Deerhurst Churchwardens' Accounts only commence in 1605, unfortunately; but as there is no reference in them to this arrangement having been made, it is only reasonable to conclude that it was prior to 1606.

Having shown, as I think, that it was before 1606, I must warn you against concluding, on the other hand, that it was in 1604 because this date stands on the piece of framing before you.

This piece of framing formed originally the support to the canopy of a former pulpit (portions of which are now in the tower), which was doubtless supplied to satisfy the Canon of 1603, made with the authority of King James I., ordering all churches not having a proper pulpit to be furnished with one.

May I digress for a moment just to say that there are many dated pulpits still in existence. I have photographs of pulpits dated 1603, 1607, 1610 and 1611, of several between 1620 and 1635, and a long list of others which I have not seen.

To resume, I now refer to a statement of the Rev. J. Butterworth, late vicar of this church, which relates to the question of the date. In his work on Deerhurst, page 70, he says: "In 1616 Laud, afterwards Archbishop, at that time Dean of Gloucester, against the remonstrance of the Bishop (Miles Smith), called for his learning 'the Walking Library,' insisted on removing the Holy Table in his Cathedral from a central position to the east wall. Could Laud have heard of the neighbouring church of Deerhurst, and at the same time have kept back the expression of his dissatisfaction, had its chancel assumed already at that day its present form?"

My answer to this is that Laud would, as Dean of Gloucester, have no power over the vicar and churchwardens of Deerhurst, nor over those of any other church in the diocese, to prevent them making any lawful arrangements they pleased in their churches, nor even the right to express dissatisfaction thereat.

This, therefore, neither upholds Bloxam's estimate, nor tells against my own, that it is nearer the very early part of the seventeenth or later part of the sixteenth century.

I will go on now to give you a list of other churches

which have or had a similar arrangement of which I have heard or read, and in some instances seen :—

1. Wiggenhall, St. Mary (Norfolk). This was destroyed in 1862, a clergyman who was born in the parish, and Bloxam page 77, being my authority.

2. Shillingford (Berks). See Swainson's *Rubrical Question*, page 24.

3. Wormegay (Berks). See Swainson's *Rubrical Question*, page 24.

4. Shrivenham (Berks). Mentioned by several authors.

5. Wimbourne Minster, 1610. I have not found any example of a later ascertained date than 4 and 5.

6. Shotswell (Warwickshire).
7. Brill (Buckinghamshire).
8. Waltham (Leicestershire).
9. Dartmouth (Devon).
10. Langley, 1601 (Salop).

} See Bloxam, page 174.

11. Over Whichendon (Aylesbury). See Mrs. Dent's work on Studley Castle.

12. St. Michael's (Coventry), prior to 1611. See Sharp's *County Antiquities*, page 18.

13. Mellwydd (Montgomeryshire). Mentioned by Dean Howson and several authorities. Laud failed to get this removed when Archbishop.

14. Puddleton (near Dorchester). An artist friend has described it to me.

15. Hayles (near Wynchcombe).

16. Wynchcombe.

Doubtless there are many others existing of which I have not heard.

As a somewhat further corroboration, I do not say proof, of my opinion that the date of the Deerhurst arrangement was probably nearer the very early part of the seventeenth century, notice the very early date of many of these examples, viz. Langley, 1601; Hayles, about 1600; Wynchcombe, probably only a little later; Wimbourne, 1610 (I have found none later); lastly, St. Michael's, Coventry, prior to 1611. Notice

also that the references to these chancel arrangements in the Churchwardens' Accounts which I am about to give you are generally of the same or even of an earlier date. In Waterlow's Churchwardens' Accounts for St. Michael's, Cornhill, London, page 3, year 1554, I find this item:—"Paid for taking down the new Pews that stood in the Chancel, the backs towards the Altar, ij^{s} ij^{d}." In those of St. Michael's, Worcester, 1592, I find:—"Item, Timber boards and Planks to make 3 Seats in the Quire v x^{d}"—like these we see before us. Again:—"Nails and Hinges xx^{d} ob, Labour iij^{s} ij^{d}, 6 Turned Bosses vi^{d}." You see similar bosses before you—two on the north, two on the east, two on the south. In the reign of Edward VI., in 1553, the Churchwardens' Accounts of Ludlow[1] show an item for making the "Kneeling place about the Lord's Table." The Table itself was formed of five boards, which cost 3s. 9d.; sawing the *frame*, 4s. 7d.; making the Table, 4s. 7d.; nails, 1d. These would no doubt be the dowels to hold the top together.

Again, in the Churchwardens' Accounts of St. Matthew's, in the City of London, 1548, we read:—"Paid for ix benches to knylle upon in the pews xij^{s}." "Paid for a form for the Table iij^{s}."

In the Churchwardens' Accounts of North Elmham, page 63, 1551:—

"Item, for the setting of a long form standing in the chancel for to sit down upon in the time of the communion ij^{d}.

"Item, for ye mynstryng Table in ye Quire iiij^{s} viij^{d}.

"Item, to Mr. Purdey for boards for that mynstryng Table ij^{s}, and for stools for the said Table xxj^{d}."

In Melton Mowbray Churchwardens' Accounts we find:—"Paid for the 6 Seats for the Communion Table."

Leaving the Churchwardens' Accounts, we notice that in 1591 the Commissary of the Archdeacon of Sussex required one William Peacock to make a Public Confession "when

[1] Camden Society. vol. 102, page 46

the whole company of communicants are gathered together in the Quire."[1]

In 1627 the churchwardens of Thoydon Garnon were "presented for having their chancel unseated."[2]

In the Churchwardens' Accounts of Bewdley, 1603, is the item:—"For mendinge the Bench in the Chancel j^{d}."[3]

As further evidence that Bloxam's estimate of date was not right, I may remind you that the custom of placing the Lord's Table under the east wall and fixing rails round three sides came into existence about 1630 through the influence of Archbishop Laud, who got a Canon incorporated in the Canons of 1640 to that effect, which Canon he enforced in all places where he possibly could so so, though these Canons are not, and probably never were, legally binding either on the clergy or the laity.

We all know that during the reign of Charles I. there was a great cleavage in the Church. The Puritan party had for a few years previously retained their Lord's Tables either in the centre of the chancel or in the body of the church, where it had been a custom in Queen Elizabeth's reign to bring them for use only at the celebration of the Lord's Supper. Neglect to replace them at the east end, as was customary in her reign, gave Laud his excuse for fencing them under the east wall.

Bishop Williams of Lincoln, the strong opponent of Archbishop Laud, supported the Vicar of Lyddington in resisting the order. Having received private information that he himself would be cited before the Star Chamber, he and the vicar conceived the idea of carrying out the letter of the order, but not the spirit, by fencing the Table on *four* sides instead of three.

My photograph of this, which some of you have seen, shows this as it was at Lyddington in 1635.

Another photograph shows a similar arrangement as it is at Branscombe, near Seaton, East Devon. I also have a photograph of a painting by Blandford Fletcher, Esq., called

[1] Hale's *Precedents*, page 206. [2] *Ibid.*, page 55.
[3] *History of Bewdley*, Appendix, page 18.

"Communion Sunday," showing Branscombe Church as it is used to-day. This picture was in the Royal Academy in the year in which it was painted, three years ago. In the *History of Pews*, page 64, an unknown author copies from *Communion Comeliness* accounts of the following four churches as having had double rows of rails on four sides:—

Westbury-on-Trym, near Bristol.
St. Peter's, in Bristol.
All Saints', in Bristol.
Milverton, Somerset.

} Certainly not so now.—C. S. T.

Other instances were numerous, particularly in the City of London, one being St. Martin's Ongar, Cannon Street (see *King's Pamphletts*, vol. iii., page 167—this refers to the year 1637). Other instances are Oxford (see Dean Howson, *Before the Table*, page 43), and *Ermington* (see Bloxam, page 177).

There is a case at Beckington, in Somerset, mentioned by the Camden Society, particulars of which I have not looked into. Please remember I am referring to rails on four sides, not on three.

The Rev. Noble Jackson, of Studley, mentions in *Notes and Queries* another case of rails on four sides, that is to say at Leonard Stanley, in Gloucestershire. Though I have received a photograph of the church in its present condition, I cannot decide what was the original position without a personal examination.

Although Archbishop Laud tried to enforce a rigid uniformity, doubtless he had reasons which made him content to accept a reasonable conformity.

There was another custom in the Church which must have commenced very early after the Reformation, that of sitting at the Table.

Neither Bloxham nor any other writer whom I have met with has ever referred to "Drawing Tables," *i.e.* Tables which extend. I have, however, found them in ten churches, extending through nine counties, ranging from North Devon on the West to Middlesex on the East, Whitby on the North to Canterbury on the South,

I may be wrong, but what other reason could there be for such extending Tables than to accommodate a great number at the same time when necessary? Non-communicants were not allowed in the church during the time of Communion. They also satisfy the requirements of the 82nd Canon, which required that the arrangements should be such that "the Communicants may more conveniently and in more numbers communicate with the said minister."[1] Might not this have been one reason for the custom of sitting round the Table in Queen Elizabeth's time? It may not have been general; I do not think it was.

There is also evidence of the custom of *standing* at the Lord's Table. The first instance of which I have information is that of St. Michael's, Coventry, in 1611. This was adopted by the Puritan party in the Church of England, many of whom afterwards became Nonconformists. It was also adopted by Baxter at Kidderminster, though he seems to have attached little importance to it, and offered a separate service to a certain Squire Clare and his family, at which they might receive kneeling.

It is only fair to Archbishop Laud to state that he consented to waive his preference for kneeling at the rails if the Communicants would but kneel in the chancel.[2]

Bishop Montague, in Heylin's *Cyprianus Anglicus*, page 336, ordered that at the words spoken from the Communion Table, "Draw near," etc., all intending to communicate should go into the chancel, as they do in the parish church at Leeds at the present day. Again (page 366), it states that in a synod held October, 1639, he published the following directions: "That the Communicants, being entered, shall be disposed of orderly in their several ranks, leaving sufficient room for the Priest or Minister to go between them; by whom they were to be communicated one rank after another, until they had all of them received."[3]

[1] 82nd Canon.

[2] "Chancels shall remain," page 11, *Perry's History of the Church of England.*

[3] "Chancels shall remain," page 12.

If time allowed, I might speak of administration in pews, and also double and triple rows of communicants in the chancel, as mentioned in Udall's *Communion Comeliness* (a very scarce pamphlet). The custom of administering in pews appears to have been principally in the reign of Charles I., and only in large cities.[1] I feel no hesitation in saying that nearly every church in the land which had not seats round three sides of the chancel, or a single or double row of rails with kneelers, had the Table fenced on three sides, as ordered by an injunction of Archbishop Laud about 1630. Some of these were removed during the Commonwealth, but replaced at or after the Restoration, when the custom arose of putting the rails across the chancel.

Many of you will doubtless remember that in your youth the majority of churches still had the rails on the north, west and south sides of the Lord's Table, but these are now rare.

Amongst the hundreds of churches I have visited in the kingdom I have met with a large number of *Laudian* rails *across* the chancel that once went *round* three sides. To see that these had originally been so placed is to a practical man a matter of no difficulty whatever.

Now what is the conclusion to be arrived at from a consideration of these facts, except that the portion of the arrangement which we see before us, which is old, was the work of churchpeople between 1580 and 1606, who very earnestly desired, as Archbishop Benson in the Lincoln judgment said,[2] "that the Communion might be celebrated as near, as much among, and as familiarly with the congregation as possible"? Now seeing that from the second year of Edward VI. throughout his reign and that of Queen Elizabeth Churchwardens' Accounts nearly always refer to the cost of seats, benches or forms at the same time as the Lord's Table, we must conclude that the Reformers purposed the congregation to communicate in the chancel except at "great feasts of receiving," when the Table would be brought into the body of the church.

[1] See *History of Pews*. [2] Macmillan's Report, page 27.

I would like just to refer to Bloxam's note on the Lord's Table at Deerhurst. He speaks of the somewhat "bulging legs." They are now one thickness all down, and bear evidence of not being the original ones, for, having round holes and mortice holes, they appear to have been made out of bed-posts. This must have been soon after Bloxam saw the Table. Doubtless they were worm-eaten as some parts are now. I believe the "mensa," or top, and the frame to be that supplied at or soon after the accession of Elizabeth. The rails against which I stand show evidence of having been a portion of the rood-loft.

THE GRAVE OF BISHOP CARPENTER.

The two letters printed below, for which the best thanks of the Society are due to the writers, make it quite clear that the remains of Bishop Carpenter are not now, and were not in 1852, in their original resting-place in the chancel of the church of Westbury-on-Trym. There appears to be no evidence at all to show at what time, or from what cause, they disappeared. It is impossible to place the letters on record without an expression of deep regret that the restorers of 1852 should have chosen a site "under the Altar" for a hot-air chamber.

"WESTBURY-ON-TRYM *cum* REDLAND VICARAGE,
"REDLAND GREEN, BRISTOL,
"*14th May*, 1902.

"DEAR MR. TAYLOR,

"BISHOP CARPENTER'S TOMB.

"I made a sectional cutting this afternoon, but about three inches below the present surface we came upon a large projecting foundation stone, which proved the burial could not have been below that level, and so the writer in the *Saturday Review* (April 5th, 1879) proves to be correct when he writes 'his grave is empty, having been despoiled some years ago.'

"With kind regards, believe me to be,

"Very truly yours,
"H. J. WILKINS."

"FREWIN HALL, OXFORD,

"*16th November*, 1902.

"DEAR SIR,

"WESTBURY-ON-TRYM.
"BISHOP CARPENTER'S TOMB.

"The Provost of Oriel has asked me to reply to your enquiries relating to the tomb of our great benefactor, Bishop Carpenter.

"I have referred to the papers in the possession of Oriel which bear on the subject. The first is a letter from Mr. Cartwright, the Incumbent of Westbury, written to the Provost in November, 1852. He there states that 'in course of excavating under the Altar for the formation of a hot-air chamber a chapel or sepulchre was discovered, and on the south side a deep arched recess, evidently *once having contained* a body,' &c., and he goes on to describe the remains of painting on the sides of the recess, discovered after removing whitewash.

"It is, I think, clear from this letter, as well as from many like expressions in the later correspondence, that the remains of the Bishop were at that time no longer in their original resting-place, and probably no longer in existence. I believe the inscription on the tomb in the church, as finally settled by the College in 1853, runs, 'Subtus olim S.E., &c,' showing the belief then to have been that the grave was empty.

"If I can give you any further information, I hope you will not hesitate to apply to me again. The name of Bishop Carpenter is deservedly held in honour in our Society.

"I remain,

"Yours sincerely,

"CHARLES L. SHADWELL,
"*Late Fellow of Oriel.*

"The Rev. C. S. TAYLOR."

Notices of Publications.

THE HISTORY OF THE SOCIETY OF MERCHANT VENTURERS OF THE CITY OF BRISTOL, with some Account of the Anterior Merchants' Guilds. By JOHN LATIMER. Bristol: J. W. ARROWSMITH. 1903.

MR. LATIMER has continued the excellent work which has placed him among the first of our local chroniclers by giving to the world a trustworthy and most careful account of the last of the many ancient trade guilds of Bristol. It may be said at once that he has laid before the city a good work well done, and it is pleasing to be able to add that he has received cordial assistance not only from the officers of the Society, without whose approval of course the task could not have been undertaken, but also from the authorities of the city, whose assistance, in view of the close connection between the borough and the Society in early days, was hardly less essential. The book contains an introductory chapter on the Guild Merchant and its developments, then others on the incorporation of the Society and its charters and ordinances, the history of the Society in the eighteenth and nineteenth centuries, the work of the Society as Mr. Colston's almoner with regard to his School and Almshouse, and finally its work as one of the most broad-minded and capable of the educational authorities of the city. The introductory chapter certainly seems to understate the amount of evidence for the existence of trade guilds and corporations in England before the Norman Conquest. The document "De Institutis Lundoniæ" of the reign of Ethelred the Unready, provides for watching some of the gates, for tolls to be taken from ships from different foreign countries, and for different kinds of goods. The portreeve, propositus and catchpoll are mentioned, and the document certainly implies the existence of an organised trading community.[1] Furthermore, a charter granted by Henry II. to the city of Lincoln in February, 1155,[2] contains the following passage:—"Et omnes homines qui infra quatuor divisas civitatis manent et mercatum deducunt, sint ad gildas et consuetudines et assissas civitatis sicut melius fuerunt tempore Edwardi Willelmi et Henrici regum Angliæ."[3] This certainly implies that the men of Lincoln were worthy of their guilds, customs, and assizes in the days

[1] *Ancient Laws and Institutes of England*, 127. Schmid, *Gesetze der Angelsachsen*, 218.
[2] Eyton, *Itinerary of King Henry II.*, 6.
[3] *Fœdera*, i. 40. Stubbs, *Select Charters*, 166.

of the Confessor as they had been after the Conquest. Indeed, considering the frequency of guilds and brotherhoods before the Conquest, the English would have been dull indeed if they had not applied the principle to their crafts and trades, at any rate in the towns. On page 2 a passage occurs which is likely to prove a perennial fount of error if ever a class of writers should arise in Bristol who do not verify their references:—"That important privileges had been conceded to the borough by the Conqueror himself seems probable from an entry in Domesday Book relating to the town of Rhuddlan, which is stated to have been granted the laws and customs of Hereford and Bristol (Dom. B., i. 269)." On turning to the passage in Domesday it is found to read thus:—"Ipsis burgensibus annuerunt leges et consuetudines quæ sunt in Hereford & in bretuill." That is to say that Earl Hugh of Chester and the Marquess Robert had granted to the eighteen burgesses of their new borough of Rhuddlan the customs of Hereford and Breteuil, that they should pay twelvepence annually for all forfeitures except homicide, theft, and premeditated housebreaking.[1] We naturally turn to the customs of Hereford, which are very fully stated in the Survey, and we find that though the English burgesses kept their old customs, the foreign burgesses (Francigeni) paid twelve pence annually for all forfeitures except breach of the peace, housebreaking, and highway robbery.[2] Thus the custom of Rhuddlan was clearly similar to that of Hereford, but we have still to account for the mention of Breteuil. This was a small town on the Iton, a tributary of the Eure, where Duke William had built a border castle in 1054 to hold the King of France in check, which castle was placed in charge of William FitzOsbern, who became Earl of Hereford in 1069, and who held it till his death in 1071. We now see how Earl William brought these customs from the border fortress of Breteuil to the border fortress at Hereford, and how Earl Hugh adopted them at his border fortress at Rhuddlan, and that it was from the Norman Iton and not from the Bristol Avon that they came to the Vale of Clwyd. It has seemed better to state this matter fully, because the mistake is one which may cause a good deal of trouble in the future. Mr. Latimer notes that a royal writ for a supply of wine was directed by King John to Roger Cordwaner, Mayor of Bristol, on August 21st, 1216, this gives an earlier mayor than any mentioned in the Kalendars; also that the Close Rolls for 1217 contain a mandate from Henry III. to the bailiffs of Bristol ordering them to distrain on those who did not wish to be of the Guild Merchant, showing that a guild merchant then existed in the borough. When it is said that "Citizenship, originally based on burgage tenure, was gradually transformed into a personal privilege, being obtained by birth, apprenticeship, or marriage,

1 "Homicidium & furtum & Heinfar præcogitata."

2 "Pacem infractam & heinfaram & forestellum."

and occasionally by purchase or gift, freemen thus becoming the successors of the ancient guild fraternity," the custom of the Merchant Venturers' Society bears emphatic witness against the writer. A man does not become a freeman by entering the Society, but he cannot enter the Society unless he is already a freeman. Again, the present writer is a freeman of Bristol because he is the son of a freeman born in the ancient borough. It is not enough that a man should be the son of a freeman, he must be a native of the ancient soil. Clearly this is a matter of birthright, not of any status acquired at a later period: a man becomes a member of a trade guild, but he is free of the borough from his birth. The "burgenses" of Bristol appear in Domesday Book, and a burgess who votes on his freedom by birth at a parliamentary election is voting on a more ancient status than any member of either House of Parliament except the Bishops. The position stated in the quotation above may very likely be true of some other boroughs; it is not true of Bristol. The germ of the present Society is found in a Fellowship of Merchants, which was formed at a meeting of the Common Council in 1467 for the regulation of the trade of the borough, to which Fellowship the Chapel of Spicer's Hall was assigned as a place of meeting; but as that proved to be too small, the site of the present Merchants' Hall and Almshouse was granted to the Fellowship in 1496. The Society was not, however, incorporated till December 18th, 1552, when it received a charter from Edward VI., and it received a grant of its present arms and crest in 1569. The later history of the Society is very ably and carefully traced by Mr. Latimer. The story of its experiences under the Stewart dynasty gives cause for wonder that such a person as a Royalist existed during the time of the Civil Wars; and after reading the record of the dulness, incompetency, and sloth which marked the management of the trade of the city during the period of Whig domination in the eighteenth century, the wonder is, not that Bristol was overtaken by Liverpool and other rivals, but that it kept even the amount of trade which still remained to it. The natural advantages of the port must indeed be great. It must be confessed, however, that the very unpleasant story which is unfolded with regard to the docks during the last half of the nineteenth century shows that the men of that period (excepting a very few who, unhappily for themselves, lived before their time) were not more enlightened than their predecessors of a century before. The last part of the book deals with the work of the Society as the trustee of Mr. Colston's bounty, and as providing from its own funds for the carrying on of most excellent educational work. Mr. Latimer does full justice to the stern and successful resistance which was offered by the Society side by side with the Charity Trustees to the proposal of the Charity Commissioners to divert the benefits of the great foundation schools of the city from the poor to children of other classes.

Though the latter part of the book deals with a period which does not naturally fall within the range of an archæological society, it has seemed best to follow the story to the end, as it shows how the Society has retained the vigour of its early days, and has shown itself fully able to adapt itself to new circumstances as they arose from time to time. There are two points with regard to which information might naturally have been looked for. The Society now is a Tory one; not many generations ago it was quite as predominantly Whig. When, and under what circumstances, did the change take place? Of course, a similar change from Whiggism to Toryism took place in the Corporation in the first forty years of the nineteenth century; but that might be regarded as the natural result of the spread of enlightenment, completed by the action of the Municipal Reform Act in converting a close Corporation into a popularly elected body. The Society, however, has always been a close Corporation, and it would be interesting to know the circumstances which led to so complete a change of political feeling. Again, many people will think that the Society would have been well advised if Mr. Latimer had been permitted to give a fuller account of its income and expenditure, both with regard to its trust funds and its own purposes. No one supposes that there is anything to conceal, but there is no doubt that in popular opinion its income is exaggerated—*Omne ignotum pro magnifico*—and a natural opportunity of setting things right has been missed. The book is provided with a sufficient index, and forms a very valuable addition to the works on the history of the city.

PLEAS OF THE CROWN FOR THE HUNDRED OF SWINESHEAD AND THE TOWNSHIP OF BRISTOL, taken at Bristol—in the fifth year of King Henry the Third, A.D. 1221. By EDWARD JAMES WATSON, F.R.Hist.S., F.R.S.L. Bristol: W. C. HEMMONS. 1902.

THE subject of this book is not a new one, for in 1884 Professor F. W. Maitland published the Latin text of the Pleas of the Crown for the County of Gloucester (which of course at that time included Bristol) in 1221, with a very valuable Introduction and series of notes. Mr. Watson's book includes only the returns for the Borough of Bristol and the small Hundred of Swineshead adjoining, which lay in the County of Gloucester; he gives, however, a translation of the Latin text and a short glossary. Professor Maitland considered a translation not necessary, on the ground that the Latin, provided you read the sense and do not trouble too much about the exact meaning of the words, is easy, and the technical terms are as intelligible in Latin as in English. This is, of course, true, but still there are those to whom the translation will be

helpful. The glossary is very short, and folk who need a translation for the Latin will not find in it all that they look for; such words as *manupastum*, referring to the household of a landowner, those who are fed by his hand, should have been included. About two-thirds of the book are occupied by a very careful Introduction to the texts which follow, and it is to Mr. Watson's credit that he has made full use of the Introduction to Professor Maitland's book already mentioned. But there is very much more than that; there are very full references, not only to the publications of the Rolls Series, but also to such works as Mr. Chadwyck Healey's *Somerset Pleas*, which have been published since 1884, and which afford many helpful illustrations. It is singular, however, that Mr. Watson does not seem to be aware of the existence of the very valuable paper by the Rev. E. A. Fuller on the "Pleas of the Crown at Bristol in 1287," contained in Volume XXII. of the *Transactions* of this Society; he could have obtained from Mr. Fuller's work much which would have helped him. The Introduction gives an account of the Borough of Bristol so far as local government was concerned, of the Constables of the Castle, of the Justices who heard the pleas, of the method of enquiry, and of the results to those who were convicted, and to the borough and manors concerned. The Borough of Bristol lay entirely on the north of the river, to the south lay the Borough of Redcliff containing the two parishes of St. Thomas the Martyr and St. Mary Redcliff, and also the separate jurisdiction of Temple Fee; this southern district was in Somerset, but the men of Redcliff petitioned that their presentments might be received with those of the men of Bristol, and the men of the Temple Fee were fined because they did not also appear. Only one offence, however, was presented from Redcliff, and that had occurred more than ten years before. It might seem that the burgesses were suppressing faults, but that the justices were not so easily deceived; on this very circuit the jurors of Blidsloe Hundred had presented at first only a single case of homicide where the slayer had fled, but on being sent back to reconsider themselves hey brought a list of no fewer than fourteen presentments. Their neighbours in Botloe Hundred also were fined for suppressing five articles, it may be therefore fairly assumed that the men of Redcliff gave good reason for the belief that they were quite unexpectedly virtuous. It is to be noted that Temple Fee long survived the fall of the Templars, and did not, in fact, cease to exist till 1543; the Vestry of St. Thomas the Martyr still pays a small sum yearly to the Corporation for free suit to Templ Fee. The waste land within the borough belonged to the burgesses, but when Mr. Watson says "that it is doubtful if the burgensic community derived any pecuniary advantage from the banks, void grounds and spaces," it is by no means clear that he is right. In 1287 it was presented that several persons had made encroachments in various places,

and the Sheriff was ordered to cause to be thrown down and amended at the cost of the raisers anything that the jurors condemned. Then came William, Vicar of St. Augustine-the-Less, who had been fined 13s. 4d. for encroaching on the King's Highway by a wall 20 feet in length and 14 in breadth, and prayed that his wall might stand. With the consent of the jurors this was permitted, on condition that it should be rented at 6d. to the ferm of the borough. The quays which had been built and were allowed in 1221 were very probably attached to riverside houses. It is not easy to say why the presentments from Swineshead Hundred were taken at Bristol, though it would no doubt be true to say that the convenience of the jurors was not consulted in the matter. The manors immediately concerned were Barton, Winterbourne, Dedingtone and Bitton. Dedingtone was probably Doynton, which appears in Domesday as a possession of the Bishop of Coutances, and which afterwards formed part of the Honour of Gloucester; Barton, Winterbourne and Bitton were in 1086 part of the estates of the Crown. Swineshead itself lay in Bitton. The lordship of the hundred would then in 1086 have pertained to the Crown as did that of Barton, and it is likely that it was because the lordship was still in the Crown in 1221 that at the request of the Constable of the Castle, the local representative of the King, the presentments from the Hundred of Swineshead as well as those from the borough were taken at Bristol. With regard to Robert de Lexington, who was one of the King's justices in 1221, it might have been added that he afterwards had a local connection with Bristol, as he held the Prebend of Bedminster and Redcliff in Salisbury Cathedral from 1228 till about 1240. It seems to be the case, as Mr. Watson says, that in 1221 the outlaw could choose his port of departure from the kingdom, for John the miller, who had slain a certain Henry, chose (elegit) the port of Dover (plea 330 in Gloucestershire); but in 1287 coroners were fined at Bristol for assigning to criminals the ports of Lyme and Portsmouth, because the port of departure was then Dover only.

It will be interesting to compare the pleas before the justices at Bristol in 1221 and 1284. It does not appear that there was any great difference in the intervals that had elapsed since the last eyre; in 1221 there was a cause which must date from before 1207, and in 1287 a case of death is considered which occurred eighteen years before. In 1221 there were eighteen pleas from Bristol, and in 1287 there were as many as eighty-one; but Bristol at the later date included also Redcliff and Temple, so that the comparison is not quite a fair one. Still, allowing for the four years of the longer interval, we should hardly expect the tale of crime and accident to be four times as long. Eleven cases involving slaying were presented in 1221, and twenty-six in 1287; no very great proportionate difference perhaps. Twenty-six robberies were presented in 1287, and none in 1221;

it is not easy to account for their absence from the roll as they were presented in Gloucestershire. Two charges of rape were presented in 1221, but in neither case was the accused person suspected; there were none in 1287. At the later date there were some crimes which do not appear in 1221. A man convicted of clipping money was sentenced to be drawn asunder, and because the constable and bailiffs hung him they were fined. There was also one case of suspected suicide—a woman whose body was found in the river; but suicide was evidently rare, only one case occurs in the Gloucestershire Roll for 1221, that of William Pigot, who hung himself in Compden Hundred. It is presented in 1221 that the wife of Richard le Noreis le *Sermuner* or *Sermocinarius* killed the wife of Elias the Forester. Mr. Watson translates the word in italics as *Preacher*, and that is the dictionary meaning of the word; but it is difficult to conceive of a married preacher at that period, and it is more likely that Richard was a summoner or sumner. A roll of pleas of the Crown is a highly technical document, and Mr. Watson has done good work in issuing an edition of a portion of a very important eyre in such a form that it can be readily understood with regard to the purpose, the method and the contents of the record. He has given a very good introduction to a somewhat difficult subject. Professor Maitland notes that he could not find Aggemede Hundred. It was afterwards included in the Hundred of Grumbold's Ash, and the Manor of Acton mentioned in Plea 111 of the Gloucestershire Eyre of 1221 must have been either Iron Acton or Acton Turville.

LANDBOC SIVE REGISTRUM Monasterii Beatæ Mariæ Virginis et Sancti Cenhelmi de Wincelcumba. Edente DAVID ROYCE, M.A. Volumen Secundum. Exoniæ: Will. Pollard et Soc. MDCCCCIII.

THE chartularies of the great religious houses of Gloucestershire are being gradually brought to light. Those of Tewkesbury and S. Peter's at Gloucester have been published in the Rolls Series, an early document of the Cistercian House of S. Mary, Kingswood, was published in Volume XXII. of the *Transactions* of this Society, and now the whole of the chartulary of Winchcombe has been given to the world, while the researches of the Rev. E. A. Fuller have thrown a very full light on the history of the Abbey of Cirencester. No county in England possessed so many great houses of which the history has been so fully brought to light, and the fact is an incentive to future effort, for the important houses of Bristol, Hayles, S. Oswald at Gloucester and the twin Lantonys still call for patient workers and careful recorders. To the present writer the call to review this book is like a request to sketch the character of the

companion of an old friend. Time after time when he visited the retired vicarage at Nether Swell for school work on autumn or winter evenings, he found Mr. Royce engaged on his old task, and Mrs. Royce, whose generosity has given the book to us, interested in it. They have both passed away before the completion of his work. And yet so far as the transcription and annotation of the ancient documents are concerned, it is not thought that this fact need be put forward as a claim to disarm criticism. Mr. Royce was very fully qualified for the task of reading and interpreting the documents which he undertook to edit; so far as the text of the Landboc is concerned, the reader may rest assured that he has before him an accurate edition of the Latin text. No doubt, however, the case is not quite the same with regard to the Introduction. Mr. Royce was not a rapid worker; he kept his work long in hand in hope that he might make it as complete as possible, and death prevented the fulfilment of his hope. The Introduction then must be accepted as being something less than Mr. Royce had intended to make it; it is hoped that not many actual mistakes of fact will be found, but no doubt if time had been granted to him, such points as the translations of the prayers quoted would have been revised, and the present roughnesses would have been smoothed down. The Introduction is an outline rather than a completed work; accurate, it is hoped, as far as it goes, but not altogether what its author meant it to be. The Introduction consists of three parts—"The Monastery," "The Landboc," and "The Library of the Monastery"; of these the two last contain most original matter. The list of charters, the text of the Landboc, with its summary and notes, and the copious and well-arranged index were passed through the press by Mr. Royce himself, and bear the impress of his careful hand. The printers have done their work well, and the two volumes will take a worthy place among the Record Series of the country.

HISTORICAL INTRODUCTIONS TO THE ROLLS SERIES. By WILLIAM STUBBS, D.D. Collected and edited by ARTHUR HASSALL, M.A. London: LONGMANS, GREEN, & Co. 1902.

THIS is a selection of the Introductions to the various volumes of the Rolls Series, which were edited from time to time by the late Bishop of Oxford. The editor says in his preface that "probably no historian has ever lived who did more for the study of English history than Bishop Stubbs." And those of us who have made our first acquaintance with constitutional history in his little book of Select Charters, and have followed him through the three volumes of his monumental work on *The Constitutional History of England*, or who have worked at early English history under his guidance

in the two volumes of *Councils and Ecclesiastical Documents* which he edited, and in the marvellous series of articles in the *Dictionaries of Christian Antiquities and Biography* which he wrote, will not be disposed to find fault with Mr. Hassall's estimate. The good bishop's style was indeed a weighty one, but his information was full and accurate, and his conclusions were sure. When he said that there was not sufficient evidence to justify a certain judgment, one was sure that it was not simply that the writer was unaware of the existence of such evidence, but that such evidence simply did not exist in an accessible form. And one chief element in his greatness lay in this fact: one could feel that what he did not know about the subject which he took in hand was not within the range of present knowledge.

The Introductions included in this volume extend from the time of S. Dunstan to that of Edward II.; and the editor has done excellent work in publishing them, for the volumes of the Rolls Series, though they may be found in many public libraries, are beyond the reach of most people. This is the case more particularly perhaps with regard to the Introduction to the Memorials of S. Dunstan. It is not too much to say that Dr. Stubbs revealed to the English people the real greatness of the Saxon Archbishop. He had been known as the subject of foolish stories and absurd legends, and as a persecutor of blameless clerks; he stands before us as the first great statesman prelate of the English Church, a learned prelate, a wise counsellor, and one who did excellent work in introducing the fresh life of Benedictine monasticism into the slothful corruption of the English cloisters. With the marriages of the secular clergy outside the minsters S. Dunstan certainly did not interfere, though no doubt he shared the feeling which prevailed among the better ecclesiastics of the time in favour of discouraging the marriage of the clergy. The Introduction to the writings of Ralph de Diceto, who became Archdeacon of Middlesex in 1152, and was Dean of S. Paul's from 1181 at least till 1199, gives one of the best accounts available of the duties and services, the dignity and wealth, the quarrels and jealousies of the members of a great mediæval secular Chapter. Of the Introductions which follow, the largest space—no fewer than 136 pages—is occupied by selections from those to the volumes of the Chronicle of Roger of Howden: and this choice is justified, for some of the most valuable portions of the bishop's work occur in this part of the volume; for instance, the summary of the foreign policy of England from page 181 onwards. The Introduction to the "Chronicle of the Reigns of Henry II. and Richard II." contains an admirable account of the way in which the former King developed the machinery of government in Church and State, as the Introduction to Volume I. of the Memorials of Richard I tells the story of his Crusades, and that to Volume II., which contains letters of the Prior and Convent of Christ Church, Canterbury, traces the history of Monasticism in England. The volume containing the Historical Collections

of Walter of Coventry gives occasion for an estimate of the reign of King John, of which some of the earlier words strike the keynote: "John has neither grace nor splendour, strength nor patriotism;" and one of the closing sentences marks the writer's judgment: "For John, even in the abject humiliation of his end, we have no word of pity as we have had none of sympathy. He has deserved none." The volume closes with selections from the Introductions to the two volumes of Chronicles of the Reigns of Edward I. and Edward II. The editor draws attention to the value of the volume as a contribution to the period of the history of the Angevin Kings. It is that, and it is very much more than that: it is more than that because, though the Introductions deal with a special period, the principles which are unfolded and the judgments which are expressed apply to other periods of history as well; and the selections form an admirable commentary on the chapters of the *Constitutional History* which cover the period dealt with. There is a satisfactory index, and the volume is one which all students of English history will be glad to have within their reach; it is a storehouse of information and sound judgment concerning the period with which it deals.

THE LIFE AND TIMES OF ALFRED THE GREAT, being the Ford Lectures for 1901. By CHARLES PLUMMER, M.A. Oxford: CLARENDON PRESS. 1902.

As we look back on the quantity of writing which was called forth by King Alfred's Millenary, three books stand out from the rest as containing elements of real value: the volume of Essays edited by Mr. Booker, Professor Earle's book on the Alfred Jewel, and Mr. Plummer's Ford Lectures. Of these the first contains among much which is really good much also which is of very little worth, and not a little which is misleading; though we may not agree with all that Professor Earle wrote about the Jewel, he gave an interesting account of the Jewel itself and of the theories concerning its nature; while Mr. Plummer's book gives in a short space the best summary of the great king's life and work that has yet appeared in English. Though the form of the book, that of six lectures, is not the best possible for giving a connected idea of the whole of what the king was and did, it is a very good form for giving an introduction to the subject in its various aspects. Two of the lectures deal with the sources of the king's history, while the others deal with his early life, his wars, his civil administration, and his literary work. With regard to the vexed question of the genuineness of the work attributed to Asser, Mr. Plummer is clear that the author was a Celt from South Wales. And he is also clear that the book existed in some form before the death of King

Edgar in 975, during whose reign the body of S. Neot was translated from Cornwall to Huntingdonshire, because the book states as a present fact that the body of the saint reposes (pausat) in the Cornish shrine,[1] which would not be the case after 975. There is therefore good reason for thinking that the book contains genuine matter, and, as Mr. Plummer says, the question really is this—whether the work is a genuine one which has been largely interpolated, or a spurious one embodying many genuine elements. In his account of the campaigns of the king, Mr. Plummer places Buttingtun on the Severn, where the Danes were starved out in 894, at Buttington in Shropshire. The great objection to a site so far inland is that it deprives the co-operation of King Alfred and the English fleet of all usefulness. But this co-operation is plainly implied by the words of the chronicle:—"When they had sat there many weeks on both sides of the river, and the king was westward in Devon against the fleet, then were they distressed with hunger," which would seem to mean that the Northmen looked for assistance from their fleet, which could not be brought to them because King Alfred was holding their ships in check far away on the coast of Devon. If, however, we suppose that the Northmen went up the Valley of the Thames and down the Stroud Valley, which would be a very natural course, then up the Severn Valley till they could cross the river—with perhaps an unsuccessful dash at Gloucester by the way—then along the Severn till they came to Buttington Tump, and settled down in the entrenchments on each side of the Wye to wait for their fleet, we have a position which satisfies all the conditions of the narrative in a way which the Shropshire Buttington, absolutely inaccessible to aid from a fleet, does not satisfy them. Again, it is not easy to see why Mr. Plummer speaks of the two reasons which Asser gives for the prevailing dislike to the religious life—the too great riches of the English and the ravages of the Northmen—as contradictory. Rather they were two independent, but—in the king's later years—contemporaneous, states of mind. The love of the religious life had died out before the destruction of the monasteries. In his preface to the *Pastoral Care*, the king says he remembered how the minsters stood before the burnings and harryings full of treasures and books, and also of God's servants who, however, were ignorant and could not understand the books. Learning and love of the religious life were extinct before the minsters were ravaged. It is likely enough that the king could have obtained plenty of ignorant inmates for his minsters, but he wanted scholars, and with very few exceptions they did not exist in England. Gloucestershire supplies an example of this distaste for the religious life in the time of King Alfred. Milred, Bishop of Worcester (743–775), had granted land at Sodbury to Eanbald on condition that it should always be held by one of his family in Holy Orders: if none such could be found it

[1] M.H.B. 484, D.

should revert to the cathedral. Eanbald granted the land to Eastmund, but after his death his family kept the land. Bishop Heahbert (822–848) protested, and so did Bishop Alchun (848–872), so also did Werferth, who succeeded; but they could not obtain justice till Alderman Ethelred held a gemot at Saltwich in 888. The family of Eanbald did not resist the claim, but the answer of each of them was that he would rather forego the land than take Holy Orders. No doubt they were sufficiently well off to do without the land, and the matter was compromised by a money payment.[1] Here is a case where for fully half a century the holders of church land had refused to take Holy Orders. Except in the matter of Buttington, already mentioned, the book touches but little on the history of this district. The index is full and well arranged, and is a very real help to the understanding of the book.

SCENES OF RURAL LIFE IN HAMPSHIRE, among the Manors of Bramshott. By W. W. CAPES, *Rector of Bramshott*. London: MACMILLAN & Co. 1901.

CANON CAPES was formerly Reader of Ancient History in the University of Oxford, and he has also written the volume in the new *History of the English Church* which extends over the fourteenth and fifteenth centuries; he is therefore in every way qualified to write the history of the parish of which he is Rector, and it may be said at once that he has produced a very useful book, for well-wrought-out local histories of this kind are most valuable in affording material to those who may be engaged in researches of wider scope, and also in affording illustrations of the condition of things in other parishes. Bramshott lies near the point of meeting of Hants, Surrey, and Sussex, and was probably happy in having no history whose record has come down to us in early days. It first appears in Domesday as Brenbresete, but Canon Capes has recorded no fewer than sixty-one other forms of the name, with the not unnatural result that he is unable to suggest any satisfactory derivation or meaning for it; all that he is sure about is that Canon Isaac Taylor was wrong in his suggestion that the last syllable represents *holt*, a wood. Truly the investigation of place-names is like ploughing the sand or threshing chaff. The present parish, however, contains no fewer than five separate Domesday manors under five different lords; but Canon Capes cannot suggest any certain answer to two of the most perplexing questions which arise out of our early Church history—How were manors collected into parishes? and,—At what time was this done? With regard to the last question, the work must have been accomplished before the Taxation of Pope Nicholas in 1291, but there is nothing to

[1] K. C. D., cccxxvii., C. S., 582. Thorpe, *Dipl.*, 166.

show whether it was completed two centuries earlier. With regard to the former point, Canon Capes refers to the action of the Council of Toulouse in 845, which empowered bishops to determine parochial boundaries; but he does not mention any similar legislation in England, though he thinks that at some time and in some way the formation of parishes must have been the work of Church authority. A Rector of Bramshott appears in 1225, and the list is probably almost complete from 1309; the parish seems to have been happy in its clergy, for the worst that is recorded against any of them is that the Archdeacon was once bidden to find out why one of them was non-resident. The advowson remained with the lords of the manor till 1686, when it was bought by Queen's College, Oxford, for £525; it seems a good bargain for them, for the tithe is commuted at £785, and there are forty acres of glebe, but the College did not present till 1702. Canon Capes seems to think that the nominees of the College proved to be worthy rectors. There are good chapters on Manorial Usages and Royal Forests, and the gradual change from the old system of labour services is well traced out. The reasons for the enclosure of the common lands are well stated, and so are the disastrous results of the system to the poor, the pasturage of whose animals was taken away. The enclosures enriched a few and impoverished very many, and the poor people of England have never since been so well off as they were in the fifteenth century. The changes of religion passed lightly over Bramshott; there were no large monasteries in the neighbourhood, there seem also to have been no guilds or chantries, so that the poor were not plundered in the time of Edward VI., and Robert Valoen held the Rectory from 1534 to 1549. The chapter on the Poor Laws is well worth careful reading, and is all the more valuable because the story is told with definite instances taken from the history of the parish. The effect of these laws certainly was that a man who received help from the parish was better off and could more readily obtain work than one who was independent, and the fact that a higher rate of relief was given for illegitimate children than for those born in wedlock was a direct encouragement to immorality. There can be no doubt that the low moral state of so many country parishes is an abiding result of these evil laws. It was, however, of course to the interest of the overseers that children should be born in wedlock, and accounts are given showing that a pauper's marriage, no doubt under pressing circumstances, cost £6 16s. 2d. The licence and fees cost £3 18s.; but the fact that the clergyman was not at home led to a further expenditure of £1 19s. 4d. on "keeping the male pauper in Hall," "paid for dinner the day he was married," and "expenses at the Swan Inn." The ring cost 8s. This was at Compton. In 1833 the poor rate was 14s. 6d. in the pound. Soon afterwards, however, things began to mend. In 1848 enclosures began on a large scale, and brought much land under cultivation or rendered it available for

building. And though the railway for a time impoverished the posting houses, their prosperity has been partly restored by summer visitors. In 1867 the church was rebuilt, and in 1871 schools were provided, so that the book ends—as all books should end—happily. There is a good map showing the boundaries of the different manors, but—a sad blot on what might be an useful book—there is no sort of index.

THE ENGLISH CHURCH IN THE SIXTEENTH CENTURY, FROM THE ACCESSION OF HENRY VIII. TO THE DEATH OF MARY. By JAMES GAIRDNER, C.B. London: MACMILLANS. 1902.

THIS volume is one of the series on English Church History which was commenced under the Editorship of the late Dean of Winchester, and it is the volume which deals with the subject on which differences of opinion are most likely to arise, and which will perhaps to some extent, on account of that very reason, prove to many people the most interesting of all. Under these circumstances the late Dean acted wisely in entrusting the volume to a layman, and he was fortunate in being able to secure the services of that one among laymen who, on account of his work among the public records of the period, is of all men the best living authority on the subject. It is a book which will repay thoughtful study, and though the facts brought to light, the judgments formed, and the conclusions arrived at are far different from popular ideas concerning the Reformation period, no unbiassed reader will deny either the learning or the fairness or the sound judgment of the writer. We must remember that during the process of the Reformation three separate things were done, either of which might have taken place without the other two: (1) the destruction of the usurped Roman supremacy; (2) the dissolution of the religious houses; (3) the alterations in the outward form of religion. With regard to the first, the axe had been lying at the root of the tree ever since the Statute of *Præmunire* had been passed in 1393; but between Edward III. and Henry VIII. there had never been a strong king in a strong position, and indeed nothing had happened to make so great a change necessary or advisable. The desire of Henry for a remarriage proved to be *dignus vindice nodus*, and the avenger cut the knot which the avarice and duplicity and lust of power of the Papal Court had woven so tightly that it could not be unravelled. The squalid story of the marriage of the unhappy Katharine and of her husband's unprincipled efforts for a separation is told in all its nakedness with a brevity and fulness which compel conviction. But the fault really lay behind Henry in the papal system itself. If Julius II. had not given a brief acknowledging the consummation of the marriage with Prince Arthur and permitting the Princess to marry her

husband's brother the difficulty could never have arisen; and if a quarter of a century later Clement VII. had not paltered with the question, letting I dare not wait upon I would, the matter might have been regarded as closed. But Henry felt, as most men in those days felt, that anything was possible at Rome, and he had no doubt that if it had not been that the pope was in the power of the emperor he would have obtained what he wanted without difficulty. Furthermore, there can be little doubt that Henry was right in this conviction. On the one side we see Queen Katharine, Bishop Fisher, and Sir Thomas More, on the other side Henry VIII., Anne Boleyn, and Thomas Cromwell, and there is no doubt on which side truth and righteousness lay; but the papal policy had created an impossible situation, and Henry VIII. was not the worst offender. Dr. Gairdner draws out very well the process by which the English Church was freed from dependence on Rome, and placed under the authority of the king. Step by step along the path of a plan evidently carefully thought out beforehand the work was done. By an audacious perversion of justice clergy and laity alike were indicted under the Statute of *Præmunire*, the penalty of which was outlawry, for having consented to the Legatine Commission of Wolsey, which His Majesty himself had recognised. The laity were pardoned, the clergy were heavily fined, and compelled to recognise the king as supreme head of the Church on earth, and they were forbidden to pass canons without the king's consent. Appeals to the Court of Rome, and the payment of Annates and Peter's Pence were forbidden, the papal authority was abolished, and the supremacy of the king over the Church, with power to visit ecclesiastically, was asserted. Yet, with the exception of the king's title, the Church was not placed more directly under royal authority than it had been in the time of William the Conqueror, with whom Hildebrand had lived on excellent terms. A chapter, illustrated by an useful map and lists of religious houses, deals with the suppression of the monasteries; and another deals with the King's declining years, when, distrusted abroad and detested at home, with his treasury bankrupt in spite of debasement of the coinage and illegal taxation, the ruler of a realm which he had beggared and dishonoured, he went down to his grave. But worse was to follow. The reign of Edward VI. divides itself into two parts, the supremacy of the Duke of Somerset and that of the Duke of Northumberland, the latter reaching a lower depth of degradation than even the later years of Henry VIII. The changes in the form of religion went on apace; but under the Duke of Somerset, while there was much wanton destruction of holy things, the first English Prayer Book was a fair representation of Catholic teaching in the English Church, as it stood forth purged from Mediævalism; under the Duke of Northumberland foreign Protestantism gained overwhelming power, and the second English Prayer Book marked

a lowest point from which each succeeding revision has been a recovery. At the time of the death of Edward VI. Protestantism was utterly discredited, Queen Mary was placed on the throne by the power of the Eastern Counties where reformed opinions were strongest, the foreign Protestants fled to their own places, and England was glad at their departing. At the accession of Queen Mary the English Church stood at the dividing of the ways. Protestantism was gone for the time. Should she be as she had been in the early days of Henry VIII.—the old religion with the pope, or as in his later years—the old religion without the pope? The constitutional prelates, with Bishop Gardiner at their head, earnestly pressed the Queen to make an English marriage and follow the lines of the old Church of England before the papal supremacy sprang up. But it is little wonder, remembering the treatment which she and her mother had endured, that Queen Mary preferred a Spanish match. From that there followed alienation from her people, the foreign wars and the loss of Calais, and, worse than all, the savage executions which burned a hatred of Rome into the heart of the nation which has not died away; so that by the end of her reign Romanism was hated as intensely as Protestantism had been hated at the beginning. It is certainly strange that in the two succeeding reigns Romanism and Protestantism should each have presented its worst side to the English people. Dr. Gairdner tells the whole sordid history of the English Reformation clearly and dispassionately, with a full grasp of facts and an exercise of calm judgment in dealing with them; and if as we read we think that the story is not the one which we have been accustomed to hear, we cannot help feeling that it is written by a master-hand and that it bears all the marks of truth. As we scan page after page and find ourselves plunged into ever lower and lower depths of degradation and infamy, we cannot help recalling the lines which lamented the irreverence and foulness of an earlier age:—

"Damnosa quid non imminuit dies?
Aetas parentum peior avis tulit
Nos nequiores, mox daturos
Progeniem vitiosiorem." [1]

It may be that we blame the men of the Reformation, but the men of the Reformation were the children of the Mediæval Church. The Reformation was indeed the parent of modern Protestantism, it was also the natural outcome of the corruptions of Mediævalism. There had been a golden age in Western Christendom in the twelfth and thirteenth centuries, but the precious metal had become dross, and the men of the Reformation were products of the dross. It is not fair therefore to blame them alone for the iniquities which they perpetrated, they did but inherit the tendencies

[1] Horace, lib. iii., carmen vi., ad finem.

of the age before them; rather we should blame the system of the Mediæval Papacy, the corruptions of which made the Reformation necessary, and at the same time trained its children, who grew up into the men of the Reformation, to be what they were.

HISTORY OF THE CHURCH OF ST. MARY AT PAINSWICK.

By St. Clair Baddeley. Exeter: Pollard & Co. 1902.

It would be well if books of the type of this one were more common, and there is no reason why they should not be much more common than they are if only folk would take the trouble to compile them. The task would not be a difficult one now that access to public records is so easy. Mr. Baddeley begins with the entry concerning the Manor of Wiche in Domesday, and the presbyter who is mentioned as resident upon it. The entry suggests questions which are difficult to answer, for while the existing parish contains only 3,614 acres, the Domesday entry accounts for 20,760, of which 6,360 were arable land and 14,400 wood; while the modern parishes included in the Domesday Hundred of Bisley contain only 18,320 acres. The manor must therefore have included extensive areas of woodland at a distance, but there is nothing to show where they lay. Mr. Baddeley is only writing the history of the Church, so it is not fair to ask for information concerning secular matters, but it would have been interesting to know whether he has any suggestions to offer on the subject. There were tithes at Wiche before 1086, for William the Conqueror confirmed a gift by Walter de Laci, who died on March 27th, 1085, of two portions of the tithes there to the Church of S. Peter at Hereford, which Walter was then building; and a payment was made to the Church of S Guthlac at Hereford from the tithes till that house was dissolved. In 1108 Hugh de Laci, son of Walter, founded the Monastery of Lantony in Wales, and then or afterwards gave the Church of Wiche as part of the endowment. The first Prior was Ernesi, perhaps the same Ernesi who had owned Wiche in the days of the Confessor; if so, the connection was accidental, for his other possessions in the county were not connected at all with Lantony. One of the early puzzles of Gloucestershire history has been to account for the way in which the estates of the de Lacis passed to Cecilia, daughter of Pain Fitz John, who married Roger Fitz Milo, the Constable. Mr. Baddeley quotes from the Lantony Register a charter of confirmation, by which, about 1151–1155, the Countess Cecilia confirmed to the Canons of Lantony the Church of Wiche which had been granted to them by her grandfather Hugh. This must have been her maternal grandfather, Hugh de Laci, and her mother, Sybilla, must have been his daughter. All of us who are

interested in the early history of the shire are much indebted to Mr. Baddeley for this discovery. It would seem then that though Wiche was called Painswick after Pain Fitz John, it belonged to him only by the right of his wife. There is nothing to show when the vicarage of Painswick was ordained, but this must have occurred before 1291, for the vicar had then a definite stipend of £7 annually, apart from the £21 3s. 4d. belonging to Lantony, and the admission of John Bucke to the vicarage on March 12th, 1402, does not imply that the vicarage was then newly instituted, but only that he was admitted to his benefice, as his predecessors in the vicarage had been admitted for at least two hundred years. It would be interesting to know whether the Geoffrey Lutterworth who was instituted to the vicarage in 1384, but who soon exchanged to S. Owen's, Gloucester, was in any way connected with John Wicliff; it is certain that there was a steady drift of the Reformer's followers to this district towards the end of his life. On the dissolution of Lantony Priory in 1537, the advowson of Painswick was granted to Lord Seymour of Sudeley, but his head only stood on his shoulders for two years more, and in 1549 the advowson passed to the Crown, in which it remained till in 1596 Queen Elizabeth granted it to Sir Christopher Hatton. At some time during the first twenty years of the seventeenth century it was sold by Sir Henry Winston to trustees. for the benefit of the inhabitants of the parish, being "the chiefest and descreetest of the parishioners;" but as it proved to be impossible to make invidious distinctions, the benefice when it became vacant was filled by popular election. This system continued till the advowson was sold in 1839, though no doubt the original intention had been to place the presentation in the hands of a few people for the benefit of the Puritan party. It is not easy to understand what is meant by saying that the advowson is now in the hands of the Ecclesiastical Commissioners. It is to be noted that though Painswick Church was originally given to Old Lantony, after the partition of the properties it was certainly held by Lantony near Gloucester. Mr. Baddeley also traces the descent of the secular manors in Painswick, which were held by a succession of noble families, among others by the Talbots and Greys, Lords Lisle, also by some who were not noble, as by Thomas Cromwell, and Sir William and Antony Kingston. The book is styled a history of the Church of Painswick, and it gives an admirable account of the endowment of the Church, but it is certainly a pity that there is not a definite and consecutive account of the fabric of the Church. Apart from a page at the close of the Preface, there are only incidental notices of the fabric scattered about in different parts of the text. The account of the endowment is so good that the absence of an equally good account of the fabric is all the more felt. There is a series of well-executed pictures of the Church, of the Court House, and of different portions of it, also of

Castle Hale and other objects of interest; there is also a sufficient Index. The book is one which is of more than mere local interest, not only as affording an example of a complete and well-arranged collection of local records, but also because it is full of information which is likely to be helpful elsewhere. With regard to the Suffragan Bishop Nicholas who consecrated the altar slab of the Lodge Chapel, Bishop Stubbs mentions a Nicolas Bishop of Christopolis who served as Suffragan of Wells 1385-1403, and who had his commission renewed on November 30th, 1403; of Sarum, February 1st, 1395 till 1406; of Llandaff in 1382.[1] Mr. Baddeley's opinion, therefore, that the character of the writing of the inscription on the slab points to a date late in the fourteenth century is quite correct, for Bishop Stubbs mentions no other English Suffragan named Nicolas.

ANCHORESSES OF THE WEST. By FRANCESCA M. STEELE (Darley Dale). London: SANDS & Co. 1903.

THIS book is issued with the imprimatur of several officials of the Roman Communion, and also of Cardinal Vaughan, and it seems to be a careful and accurate compilation of facts bearing on the state of life of an Anchoress. It consists of chapters on Anchorites and Hermits, on different aspects of the life of Anchoresses, and on the ceremony of enclosing Anchorites. Then there are chapters on Anchoresses of different countries; and the book closes with lists of English Recluses, and of Recluses' cells in England, followed by the Latin text of the Office for enclosing Anchorites from Bishop Lacy's Pontifical, and the Rule for Carmelite Hermits taken from a fifteenth-century English document at Lambeth. An Anchoress, at any rate in later days, was confined to a cell for the term of her life, which cell adjoined a church so that she might see the altar, or at any rate was hard by it; the cell might be a room in a house, but if so it must be completely shut off. She took as a rule three vows, those of chastity and obedience, and that of constancy of abode instead of poverty. Her dress and her food, her company and her conversation were strictly under rule; she was, in fact, much more completely cut off from human companionship than a nun. It is difficult for us to conceive what could be the usefulness or the attraction of such a manner of life; but that it did serve an useful purpose we may be sure, for it continued to be in operation until the Reformation. The author of the *Ancren Riwle* gives the following reasons for the life of a recluse:—(1) Security; (2) Virginity; (3) To obtain heaven; (4) It is a proof of nobleness and liberality; (5) Noblemen and women give large alms, we have left all and followed the Lord; (6) To be in fellowship with the Lord;

[1] *Registrum Sacrum Anglicanum*, 168.

(7) To behold more clearly God's countenance; (8) That their prayers may be more fervent. Whatever we may think of the latter reasons, the two first in an age of violence and coarseness may well have led women to prefer the life of a recluse to others which might be forced upon them; though it is evident that the cell of a recluse was no fool's paradise, yet even from a worldly point of view it may not seldom have been the lesser of two evils. Faults of recluses were ill-temper, pride, eating too much or too little, idle listening or talking, sitting too long at her window. She was to protect herself from evil discourse; if anyone presumed to offend in this way, she was to shut her window directly, and say so that he might hear, "The wicked have told me foolish tales." A recluse might have one or two maids to minister to her wants, who were somewhat in the position of lay-sisters in a community, for they received no wages, but only food and clothing, and lived a restricted life. No domestic pet was allowed except a cat. The Service of Inclusion was a very solemn one. After Litany and Mass in the church, the bishop or his deputy went with the intending recluse to the cell, and there, after the Administration of the Sacrament of Extreme Unction, the recluse lay down in a sepulchre, and the Bishop cast a little dust upon her, and began the Anthem, "From the earth wast thou formed"; then the entrance was walled up, and the recluse was dead to the world. The table of English recluses gives for Gloucestershire:—a priest in S. Nicholas Church, Gloucester, in 1502, mentioned in Lord Scrope's will; Theocus at Tewkesbury; a cell in Avening Church with a squint towards the altar; Dame Jean Clopton of Quinton; a cell with an altar over the nave of Daglingworth Church; a priest in the fifth century on Anchorite Hill in Cromhall. Under Somerset is entered:—Lucy de Newchirche, enclosed on Brandon (Hill), Bristol, in 1251. We may doubt the existence of Theocus, and also whether the cells in Avening and Daglingworth Churches were really Anchorholds, but clearly there were more abodes of recluses in Bristol and Gloucestershire than these. There was certainly one on S. Michael's Hill, Bristol, for in 1237 the burgesses of Bristol and the recluse who had been enclosed there were compelled to obtain the pardon of the Convent of Tewkesbury for enclosing her without proper authority.[1] Perhaps someone of our members might be inclined to take the matter up. It would be necessary to distinguish between recluses, who were enclosed, and hermits, who, though they lived a solitary life, were not. Ernesi and de Laci at Old Lantony were hermits. Bridges and gates of towns were favourite spots for the abodes of hermits. There is an index of recluses, but not of subjects.

1 *Annales de Theokesberie*, 106.

A HISTORY OF ENGLISH CHURCH ARCHITECTURE PRIOR TO THE SEPARATION OF ENGLAND FROM THE ROMAN OBEDIENCE. By G. G. SCOTT, M.A., F.S.A. London: B. T. BATSFORD. 1901.

THIS very helpful book was issued privately by Mr. Scott about twenty years ago, and the present issue is that of the surplus stock. The book is, in fact, very much more than a history of English Church Architecture. It must be remembered that when the English became Christians they had no native ecclesiastical stone architecture at all; their worship had been an open-air worship of the heavenly bodies or of natural objects, and their buildings were of wood. An assembly within a hallowed stone building for worship was a new thing to them, and they naturally adopted the forms of building which were familiar to the missionaries who brought the Gospel to them. Therefore it is that a large portion of the earlier part of the book is concerned with times before the conversion of the English, before even the English came to this island at all, and with the architecture of distant lands. The enquiry is a necessary one, and it is carried out in a very interesting way. The architectural portion of the book falls into five main divisions:—(1) Previous to the conversion of the English; (2) From thence to the Roman Conquest; (3) The Roman Period; (4) The pointed style to the commencement of the Fourteenth Century; (5) From the Fourteenth Century to the close of the Mediæval Period. Mr. Scott points out that from the beginning of English church history there have been two main types of ground-plan of English churches, the one with square-ended chancels, and the other with a chancel terminating in an apse. The latter is simply the Basilican type characteristic of the Continent, common alike to the Eastern and Western Churches. Such a church was the ancient Basilica at Deerhurst, very probably built by Ethelric after his visit to Rome in 800. And such a church now is Tewkesbury Abbey, which is truly a Basilica, though Gothic in its outward forms. But after the Norman Conquest the apse became very rare in England, being superseded by the square-ended chancel. Mr. Scott is clear that this latter type was introduced into England by the Celtic missionaries. These square-ended churches are found in Ireland and also in England, as in Cornwall and at Ebb's Nook in Northumberland. Probably the best example now existing in England is the Saxon chapel at Bradford-on-Avon. Odda's chapel at Deerhurst, built just before the Norman Conquest—or rather while the Norman Conquest was in progress—possesses characteristics of both styles. The Basilican type of church has a lofty chancel—or triumphal—arch and an apsidal chancel. The first type has a low chancel arch and a square chancel. At first sight Odda's chapel seems to be Irish, a building much resembling

S. Aldhelm's Chapel at Bradford-on-Avon; but its relatively lofty chancel arch shows its Basilican affinities. It is, in fact, a "*Regia Aula*," a true Basilica, only the square end has already superseded the apse in the chancel. Mr. Scott points out that this difference of style did not cause any essential difference in ritual. In the apse the bishop sat in the centre of the curve with his priests on either hand and the altar in front of him, as he did in Norwich Cathedral, or as the pope would sit in St. John Lateran now. In a square-ended church the altar would stand in the centre of the chancel, as it does in all English cathedrals, or as it did till recently at Deerhurst, and there would be seats round the walls as there are at Deerhurst. The stone bench still exists in the chancel at Bradford-on-Avon. It must not be supposed that there is anything Puritan in the position of an altar which stands out in the body of the church or of the chancel and is railed round, for that is exactly the position of the altar in the great Roman Basilicas. In English cathedrals the altar has never been placed against the east wall; it has always stood out in the open, for the screen or reredos behind it is an appendage of the altar rather than a portion of the structure of the church itself. And the same arrangement is found in large parish churches, such as S. Mary Redcliff. In the last half of the book Mr. Scott follows the development of Church Architecture in England from the rise of the Norman style to the close of the Perpendicular. He commences by tracing the similarity in plan and general arrangement which existed between the Church of S. Stephen at Caen and the Cathedral at Canterbury; he then passes to the magnificent Norman work at S. Alban's, which was built in the Conqueror's reign, and deals finally with Durham Cathedral. The essay on the Pointed style begins with an account, which is very well worth reading, of the development of groined vaulting, and with it the adoption of the pointed arch. The example of Pointed Architecture first taken is that of the Church of Abbey Dore, a sketch of the presbytery of which forms the frontispiece of the book. It is not a large church, but there is hardly a more lovely church in England, and it is certainly strange that it has never been visited by our Society. Salisbury Cathedral, Westminster Abbey and the presbytery of S. Alban's are then described as examples of the type. Characteristic elements of the Perpendicular style are taken to be perpendicular tracery in the windows, the invention of the four-centered arch and fan-groining; and the Chapel of King's College at Cambridge is taken as its great example. A good account is given of the way in which a fan-tracery roof was substituted for the groined roof of the original design. Though the book is described as an "Essay on the History of English Church Architecture," it is really a series of essays, all of which do not deal with architecture. There is, for instance, a Discursus on the history of the chasuble. The main subject is thus

broken up into fragments in rather a confusing fashion, and the style of writing is far from being clear and consecutive. Still, a careful and patient reader will find very much indeed that is interesting, and most of us would learn a great deal from the essays. There is a really valuable series of ground-plans of Basilicas and early churches of different types; but there is no index of any kind, and it detracts from the value of the book that the writer should have felt it needful to say so many unpleasant things about the Church from which he went out.

AIDAN, THE APOSTLE OF ENGLAND. By ALFRED C. FRYER, Ph.D., F.S.A. London: S. W. PARTRIDGE & Co. 1902.

WHEN Ælfric nine centuries ago composed a homily for the Feast of S. Gregory, he began by speaking of him as "Gregory the holy Pope, Apostle of the English people"; and perhaps it is a mistake to apply the time-honoured title to another. For though it is true that the Northumbrians and Mercians ultimately derived their Christianity from the north, yet, besides the abortive mission of Paulinus, the Gospel first came to the East Angles through Felix the Burgundian, who was consecrated at Canterbury at least four years before S. Aidan left Iona. Angle and Saxon and Jute alike owed their first knowledge of Christianity to the mission of S. Gregory. Apart from its title, however, this little book gives a clear and interesting account of the circumstances of the mission of S. Aidan and of the people to whom he came. There are chapters on English Heathendom, the Celtic Schools, the Methods of the Celtic Missionaries, and on S. Oswald; and one who reads the hundred pages carefully through will understand the regret with which Bede (*H. E.* iii. 26) records the departure of many of the Celtic missionaries after the Synod of Whitby, and the grounds of the tribute which he pays to their self-denying labours and the sincerity of their life. So far as the course of S. Aidan's mission was concerned its career was one of unbroken success. There were in England no martyrs for Woden and Thor, and martyrdom for Christ was not called for in these early days. Teutonic heathenism on the Continent was made of sterner stuff, as the twin Hewalds and S. Boniface found; and Odin and Thor owned abundance of martyrs to their cause in Scandinavia in later times. Dr. Fryer does not attempt to account for this weakness of English heathendom, and it is not easy to suggest a reason for it. Perhaps the most likely cause assignable is that a worship of personified faces of nature, which centred round natural objects, such as trees and rocks and wells, was weakened by migration to new abodes, and that there had not been time for the same strong attraction to new objects of worship to grow up which had been

felt for the old ones. S. Edmund, indeed, two centuries later, was truly a martyr; but the Northmen who slew him had come direct from their ancient shrines. The account given of mission work in early times is no doubt true of the mission of S. Aidan, which was mission work at its very best. How good it was, and how much more pure its Christianity was than the Christianity of the age which succeeded it, may be learned from a comparison between the passage of Bede's *History*, already referred to, and his letter to Egbert, Bishop of York, on the state of the Northumbrian Church seventy years after the Synod of Whitby. The booklet is of special interest to readers in this part of England, for Gloucestershire Christianity is a direct inheritance from the mission of S. Aidan. Dr. Fryer tells how S. Aidan recalled S. Hilda to Northumbria, and frequently visited the religious houses over which she ruled, and it was from her house at Whitby that Tatfrith, the first Bishop-designate of Worcester, and Oftfor, the second Bishop who actually ruled the diocese, were sent forth. There is room for a few corrections. The initial line of the hymn, "A solis ortûs cardine," is misprinted; and though Sir Walter Scott in *Marmion* might write of the church on Holy Island—

> "In Saxon strength that abbey frowned,
> With massive arches broad and round,"

it is scarcely fair in plain prose to describe the beautiful imitation of the nave at Durham as a "grand old Saxon abbey." It is true also that the walk to Holy Island from Beal is "at best wet and plashy," but anyone who will cross the ferries from Bamborough and walk barefoot along the four miles of the smooth sands of Ross will find the pilgrimage to Holy Island as pleasant an one as he could wish for. The writer has tried both ways. Again, when it is said that "not far from S. Oswald's Chapel can be seen the northern foss of the wall, also the southern vallum-line and the stations and forts," it should be added that the point where the line of the Roman wall crosses the short cart-track from General Wade's Road to the chapel can be easily distinguished, and the depression caused by the vallum can be traced without difficulty in the ploughed field. At any rate, these things could easily be seen in the summer of 1901. There is no index, though one would be an useful guide even to a small book like this.

HISTORIC BRISTOL. Compiled by CHARLES WELLS. Bristol: *Times and Mirror* Office. 1902.

THIS is a series of chatty essays which appeared on the pages of the Bristol *Times and Mirror* during the years 1901 and 1902. They have no pretence to originality or to strict accuracy in matters of historical fact,

and this much the writer is candid enough to state at the outset. But if they are taken as being what they are intended to be, that is to say, light and easy reading about the history of the old city, they may serve not only to pass an idle hour, but also to interest a reader, who might not otherwise care about such things, in the different stages of the lives of those to whom Bristol belonged in days gone by. And if this is so, they will have served an useful purpose, and one which we may hope the writer intended them to serve. This being so, of course they are not open to criticism as if they were serious history; but a few remarks will not be out of place. Mr. Wells is modest in his title of *Historic Bristol*, for the essays deal with prehistoric Bristol in what he says about the camps on each side of the Avon, and with the Bristol of the imagination of Corry, and of some who have come after him. The account of the camps is thoroughly well done, but it would have been better if it had been clearly stated that there is no more continuity of life between those camps and the Saxon borough of Bristol than there is between New York or Melbourne and the settlements of the aborigines who squatted on those sites five centuries ago. With regard to a statement often made that King Edward the Elder built a fortress at Bristol, we may take it as fairly certain that he did not do so. The Chronicle tells us that in 918 he guarded the southern shore of the Bristol Channel from West Wales to Avonmouth. We have a very complete list of West Saxon fortresses of King Edward's reign, which mentions such places as Watchet, Athelney, Axbridge and Langport; we have also a list of the fortresses which his sister, the Lady of the Mercians, working out from Gloucester, built; but there is absolutely no mention of Bristol, or of any name which can be interpreted as referring to Bristol. It is probable that a bridge was built to join the Gloucestershire Patchway with the roads of Somerset, and that a settlement grew up at the bridge-head, but there is nothing to show when this came to pass; but Bristol is not mentioned by name till 1052. Mr. Wells seems to have a taste for fortifications, for of his eighteen chapters no fewer than seven deal with the camps, the castle, the walled town, or the forts of the Civil Wars. There are other chapters on the bridge, on some of the old churches and almshouses, also on the inns and on the old high cross, while the history of the port extends over more than eight centuries—from the time when S. Wulfstan put a stop to the shameful export of slaves to the cutting of the first sod of the Royal Edward Dock; so that the little book brings within its range a very wide view of the public and social life of the city. With regard to Burton's almshouse in Long Row, the almshouse in the "Langerewe" is mentioned in the will of Walter Derby, proved in 1383, and often subsequently, and there is really no reason for doubting the tradition that it was founded by Simon de Burton about 1292; at any rate, it existed long before the

time of John Burton, who lived in the reign of Henry VI. Finally, it is not the case that the Pelican Inn ceased to exist after 1665; the Vestry of S. Thomas ordered, on April 27th, 1789, that the materials already taken from the roof of the old church should be sold at the Pelican Inn, and the meetings of the Vestry were held at the Pope's Head and Pelican while the church was being rebuilt.

In Memoriam.

PROFESSOR EARLE.

The Rev. John Earle, Professor of Anglo-Saxon in the University of Oxford, died in that city on February 1st, 1903, aged seventy-eight. He was born on January 29th, 1824, at Elston, in the parish of Churchstow, near Kingsbridge, South Devon, and was educated at Plymouth New Grammar School, where he stayed until, the ancient Grammar School at Kingsbridge having been reconstituted, he was entered there for the last year before going to Oxford. He matriculated in 1842. In 1845 he was placed in the first class of Litteræ Humaniores, and in 1848 he was elected Fellow of Oriel on a Devonshire foundation. In 1849 he was elected Professor of Anglo-Saxon, an office at that time tenable for only five years. In 1852 he became College tutor, in succession to Mr. Buckle, late Canon of Wells. In 1857 he was presented by Oriel College to the Rectory of Swainswick, near Bath. He was appointed by the Bishop of Bath and Wells (Lord Arthur Harvey), in 1871, to the Prebend of Wanstrow in Wells Cathedral, and in 1873 to be Rural Dean of Bath, an office which he discharged until 1877. In 1876 he was selected Professor of Anglo-Saxon in the University of Oxford, the tenure of this professorship having in the meanwhile been made permanent. The following is the list of his chief publications:—*Gloucester Fragments (St. Swithun, &c.)*, 1861; *Bath, Ancient and Modern*, 1864; *Two of the Saxon Chronicles Parallel*, 1865; *The Philosophy of the English Tongue*, 1871; fourth edition, 1887; *A Book for the Beginner in Anglo-Saxon*, in 1877; third edition, 1884; *English Plant Names from the Tenth to the Fifteenth Century*, 1880; *Anglo-Saxon Literature*, 1884; *A Hand Book of the Land Charters and other Saxonic Documents*, 1888; *English Prose: Its Elements, History, and Usage*, 1890; and *The Alfred Jewel*, 1901. He contributed a paper on the local names in the country round Bath to Volume VIII. of our Transactions, and a translation of the Woodchester Charter of 896 to Volume V. He had done admirable work for old English literature in his time, and to the end of his long life he continued to be ever ready to help those who were interested in the subject from the abundant stores of his knowledge. On his death the Professorship of Anglo-Saxon was united to the Merton Professorship of English Language and Literature.

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Adams, W. Avery, The Guildhall, Bristol.
Addie, Peter, City Estate Office, Broad Street, Bristol.
Alexander, A. J., 103 Pembroke Road, Clifton.
Allen, Rev. William Taprell, M.A., 36 Ampthill Road, Fulwood Park, Liverpool.
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Armstrong, F. A. W. T., 42 St. Michael's Hill, Bristol.
Arrowsmith, J. W., 6 Upper Belgrave Road, Clifton, Bristol.
Asher & Co., 13 Bedford Street, Covent Garden, London, W.C.
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Baker, Granville E. Lloyd, Hardwicke Court, Gloucester.
*Baker, James, F.R.G.S., F.R. Hist. S., Sewelle Villa, Goldney Road, Clifton, Bristol.
Baker, W. Proctor, Sandhill Park, near Taunton.
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*Bathurst, Charles, Junr., 3 Stone Buildings, Lincolns Inn, London.
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Baylis, Philip, Whitemead Park, Coleford, Glos.
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Birchall, Miss, Lanesfield, Lansdown Road, Cheltenham.
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Blathwayt, Rev. Wynter T., M.A., Dyrham Park, Chippenham.
Blathwayt, Lieut.-Col. Linley, Eagle House, Batheaston, Bath.
Blood, G. E., 15 Clyde Road, Redland, Bristol.
Blood, John N., 3 Berkeley Street, Gloucester.
Blosse, Rev. R. C. Lynch, Tidenham Vicarage, Chepstow.
Blyth, W. D., The Limes, Bayshill, Cheltenham.
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Boucher, Chas. Ernest, B. Sc. Lond., 6 Cold Harbour Road, Redland, Bristol.
Boutflower, Chas. E. D., 9 Hurle Crescent, Clifton.
*Bowly, Christopher, Siddington House, Cirencester.
Braikenridge, W. Jerdone, 16 Royal Crescent, Bath.
Bramble, Lieut.-Col. James Roger, F.S.A., Seafield, Weston-super-Mare.
Bravender, T. B., 96 Oakfield Road, Anerley, London, S.E.
Briggs, William, Exchange, Bristol.
*Bristol, The Right Rev. The Lord Bishop of (George Forrest Browne, D.D., D.C.L., F.S.A.), The Palace, Bristol.
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Browne, Rev. A. H., D.D., Kempsford Vicarage, Fairford, Glos.
Bruton, Basil V., Bewick House, Gloucester.
*Bruton, H. T., 4 Alexandra Terrace, Gloucester.
*Bruton, H. W., Bewick House, Wotton, Gloucester.
Bruton, James, Wotton Hill Cottage, Gloucester.
Bryan, H. Dare, F.R.I.B.A., Croome Cottage, Stoke Bishop, Bristol.
Bubb, Henry, Ullinwood, near Cheltenham.
Burges, P., The Ridge, Chipping Sodbury.
Burn, Charles, 19 Elmdale Road, Clifton.
Burroughs, Jno. Beamies Cooper, 23 Bridge Street, Bristol.
Bush, Edward, The Grove, Alveston, R.S.O., Gloucestershire.
Bush, G. de L'Isle, Standish House, Stonehouse, Glos.
Bush, John, 9 Pembroke Road, Clifton, Bristol.
Bush, R. C., 1 Winifred's Dale, Cavendish Road, Bath.
Bush, T. S., 20 Camden Crescent, Bath.
Butt, Rev. Walter, M.A., Arle Court, Cheltenham.

Cardew, C. E., A.M.I.C.E., Insein, Lower Burmah.
Cardew, G. A., 5 Fauconberg Villas, Cheltenham.
Carpenter, R. H., 43 Canynge Road, Clifton.
Carter, T. M., M.R.C.S., 28 Victoria Square, Clifton.

Cave, Sir Charles D., Bart., M.A., D.L., Stoneleigh House, Clifton Park, Bristol.
Cave, Charles H., B.A., Rodway Hill House, Mangotsfield, Glos.
Chance, T. H., *Journal* Office, St. John's Lane, Gloucester.
Charles, E. J., Seisdon Hall, near Wolverhampton.
Cheesman, Rev. A. H., Derby Road, Gloucester.
Cheltenham College (A. A. Hunter, Bursar).
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*Clark, Oscar W., M.A., M.B., S. Luke's House, Spa Road, Gloucester.
Clarke, Alfred Alex., Vicar's Close, Wells, Somerset.
Clarke, W. Sefton, B.A., Camb., 28 Broad Street, Bristol.
Clifton, The Right Rev. the Bishop of (Dr. George Crompton Burton), Bishop's House, Clifton.
Clifton College Library, Clifton, Bristol.
Cockshott, Arthur, 7 Pittville Crescent, Cheltenham.
Codrington, Rev. R. H., D.D., St. Richard's Walk, Chichester.
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Collett, John M., Guy's Cliff, Wotton, Gloucester.
Conder, Edw., F.S.A., The Conigree, Newent, Glos.
Cooke, P. B., Lismore, Wotton, Gloucester.
Cornock, Nicholas, 7 Marjorie Grove, Clapham Common, London, S.W.
Cornwall, Rev. Allan Kingscote, M.A., Burghope, Worsley, Bradford-on-Avon.
Cotteswold Naturalists' Field Club (S. S. Buckman, Hon. Sec.), Charlton Kings, Cheltenham.
Covey, Rev. R. C., Alderton Rectory, Winchcombe, R.S.O., Glos.
Crawley-Boevey, A. W., 24 Sloane Court, London, S.W.
Crawley-Boevey, Rev. R., M.A., Duntisborn Abbot's Rectory, Cirencester.
Crawley-Boevey, Sir T. H., Bart., Flaxley Abbey, Newnham, Gloucestershire.
Creese, C. R., Enderley House, Tewkesbury.
Crewdson, Theodore, Norcliffe Hall, Handford, Manchester.
Cripps, Henry Kater, Redcliffe, Clifton Road, Clifton, Bristol.
Croggan, Edmund, 4 Beaufort Road, Clifton, Bristol.
Crooke, Wm., Langton House, Charlton Kings, Cheltenham.
Cullimore, J., Christleton, Chester.
*Cullis, F. J., F.G.S., Barnwood Court, Gloucester.
Cullis, Miss, Barnwood Court, Gloucester.
***Currie, G. M.,** 26 Lansdown Place, Cheltenham (Hon. Treasurer).

*Dancey, Charles Henry, 6 Midland Road, Gloucester.
Dancey, H. A., Midland Road, Gloucester.
Daubeny, Capt., 10 Pitville Lawn, Cheltenham.
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De Freville, Rev. H. P., The Horsepools, Stroud, Gloucestershire.
De Sausmarez, F. B., M.A., 5 Queen's Parade, Cheltenham.
Dening, Edwin, Manor House, Stow-on-the-Wold, Gloucestershire.
Derham, Henry, Sneyd Park, Bristol.
Derham, Walter, M.A., F.G.S., 96 Lancaster Gate, London, W.
Dickinson, J. L., Park House, Eastfield Park, Weston-super-Mare.

Dix, J. W. S., Hampton Lodge, Durdham Down, Bristol.
Dobell, C. Faulkner, Whittington Court, Andoversford, Cheltenham.
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Drew, Joseph, M.D., Montrose, Battledown, Cheltenham.
Drysdale, Col., The Mythe House, Tewkesbury.
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Dugdale, R. W., 112 London Road, Gloucester.
Duke, Col. J. C., South Court, Leckhampton Road, Cheltenham.
Dumas, Rev. Jas., Grammar School, Chipping Sodbury, Gloucestershire.
*__Dyer-Edwardes, Thomas, M.A.,__ Prinknash Park, Painswick, Stroud.

__Eager, Reginald, M.D.,__ Northwoods, Winterbourne, Bristol.
Eberle, J. Fuller, 96 Pembroke Road, Clifton, Bristol.
Edwards, Herbert G., 5, Perceval Road, Clifton, Bristol.
*Ellacombe, Rev. Canon H. N., M.A., The Vicarage, Bitton, Bristol.
Ellicott, A. B., His Honour, M.A., (The Chancellor of the Diocese), The Culls, Stroud.
Elliot, Major-Gen., 1 Fauconberg Villas, Cheltenham.
Ellis, T. S., 6 Clarence Street, Gloucester.
__Emeris, Rev. William, C., M.A.,__ Taynton Vicarage, Burford, Oxon.
Evans, Arnold, 4 Litfield Place, Clifton, Bristol.
Evans, Horace L., 4 Litfield Place, Clifton, Bristol.

Fawcett, Miss E. A., 12 Spa Buildings, Cheltenham.
Floyd, Walter C. L., M.I.C.E., 13 Miles Road, Clifton, Bristol.
Fluck, J. A., The Limes, Longford, Gloucester.
__Flux, Edward Hitchings,__ 144 Leadenhall Street, London, E.C.
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Ford, Roger, Kensington Lodge, Kensington Park, Clifton.
Foster, R. G., 2 Spa Villas, Gloucester.
*Fox, Francis Frederick, F.S.A., Yate House, Yate, R.S.O., Glos.
Foxcroft, E. T. D., D.L., Hinton Charterhouse, Bath.
Fraser, Surgeon Major-General D. A. Campbell, 13 Lypiatt Terrace, Cheltenham.
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*Gael, C. E., Charlton Kings, Cheltenham.
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Gardner, Rev. G. L., All Saints Vicarage, Cheltenham.
Gardner, W. J., "*Record*" Office, 7 Barton Street, Tewkesbury.
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George, Frank, 7 Ellenborough Crescent, Weston-super-Mare.
George, Rev. P. E., M.A., St. Winifred's, Bath.
__George, W. E.,__ Downside, Stoke Bishop, Bristol.

Ghewy, Albert B., Bewell House, Woodchester Stroud.
Gibbs, H. Martin, Barrow Court, Flax Bourton, R.S.O., Somerset.
Gilchrist, Jas., 24 College Road, Clifton, Bristol.
Giller, William Thomas, 16 Tisbury Road, Hove, Brighton.
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*Godfrey, F. W., Junr., Tewkesbury.
Godfrey, Miss M. M., The Greenway, near Cheltenham.
Golding, Mrs., Tudor Lodge, The Park, Cheltenham.
Goodden, Jno. Hy., 6 Canynge Road, Clifton, Bristol.
Gresley, Rev. Nigel W., M.A., The Rectory, Ozleworth, Wotton-under-Edge.
Griffiths, John S., M.R.C.S., 25 Redland Park, Bristol.
Griffiths, L. M., M.R.C.S., 11 Pembroke Road, Clifton.
Grimes, H. W., Horton Road, Gloucester.
Grosvenor, Wilshaw W., B.A., M.D., 4 Clarence Street, Gloucester.
Guise, Sir W., Bart., Elmore Court, Gloucester.
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Gwynn, Humphrey T. M. C., Somerset House, Clifton.

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Haines, Basil John, Manor House, Queen Charlton, near Bristol.
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Harvey, Alfred, M.B., Ewelme, Westbury-on-Trym, Bristol.
Harvey, Edward A., 26 Victoria Square, Clifton, Bristol.
Hawkesbury, The Right Hon. Lord, F.S.A., Kirkham Abbey, Yorkshire.
Hawkins, J. G., Staunton Court, Gloucester.
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Healing, Saml. H., 17 College Green, Gloucester.
Heaven, Geo. H., 2 Greenway Road, Redland Park, Bristol.
Heberden, Rev. H. B., Oddington Rectory, Stow-on-the-Wold.
Helps, Arthur S., Barton Street Gloucester.
Hemmons, W. Crofton, 8 Berkeley Square, Clifton, Bristol.
Herapath, Howard M., 14 Manilla Road, Clifton.
Herbert, Arthur Grenville, 28 Elvaston Place, Queen's Gate, London, W.
Herbert, W. Hawkins, Paradise House, Painswick, Glos.
Higgins, Henry, Willsbridge House, near Bristol.
Hirst, Francis J., M.A., 12 Westbury Park, Durdham Down, Bristol.
Hirst, H. C. M., A.R.I.B.A., 22 Duchess Road, Clifton.
Hodson, Rev. Thos., The Vicarage, Charlton Kings, Cheltenham.
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Holford, Capt. G. L., C.V.O., c/o D. Lindsay, Esq., Estate Office, Tetbury, Glos.
Holmes, James G., Thorne Lodge, Oakfield Grove, Clifton, Bristol.

Holt, Rev. Vernon, M.A., The Cathedral, Bristol.
Horlick, James, Cowley Manor, Cheltenham.
Horner, John Richard, 5 Elton Road, Bishopston, Bristol.
Household, W. H., College Court, Gloucester.
Howard, Edward Stafford, 9 Egerton Place, London, S.W.
Howell, Jas. H., 104 Pembroke Road, Clifton, Bristol.
Howell, Rev. W. C., M.A., Holy Trinity Vicarage, Tottenham, London, N.
*Hudd, Alfred E., F.S.A., Sea Walls, Stoke Bishop, Bristol.
Hughes, W. W., Downfield Lodge, Clifton, Bristol.
Huntley, Rev. O. C., Boxwell Court, Wotton-under-Edge, Glos.
Hutton, Rev. W. H., The Great House, Burford, Oxon.
*Hyett, F. A., B.A., Painswick House, Painswick, Stroud.

Isacke, Miss, Stratford Abbey College, near Stroud.

Jebb, Mrs., Oaklands, Brockworth, Gloucester.
Jenkins, Frederick A., 58, St. John's Road, Clifton, Bristol.
Jennings, Rev. A. C., M.A., King's Stanley Rectory, Stonehouse, Gloucestershire.
Johnstone, Charles J., 14 Henleaze Road, Durdham Down, Bristol.
Johnstone-Vaughan, W. J., The Old Rectory, Wotton, Gloucester.
Joicey, James, Poulton Court, Fairford, Glos.
Jose, W. W., 2 West Mall, Clifton.
Judge, Frederick, 90 Richmond Road, Montpellier, Bristol.

*Kay, Sir Brook, Bart., Stanley Lodge, Battledown, Cheltenham (President of Council).
*Keeling, George William, 10 Lansdown Terrace, Cheltenham.
Kennedy-Skipton, H. S., 11 Lansdowne Terrace, Cheltenham.
Kerr, Russell J., The Haie, Newnham-on-Severn.
Kerr, Capt. W. G. W , Prestbury Court, Cheltenham.
King, Miss, Avonside, Clifton Down, Bristol.
King, P. L., 2 Worcester Avenue, Clifton, Bristol.
Knowles, Henry, Egerton House, The Spa, Gloucester.

Landale, Dy.-Surgeon-General, Dunholme, The Park, Cheltenham.
*Latimer, John, 3 Trelawny Place, Cotham, Bristol.
Law, Ernest, B.A., F.S.A., The Pavilion, Hampton Court Palace, London.
Lawrence, R. Gwynne, Middleton Hall, Llanarthney, South Wales.
*Le Blanc, Arthur, The Hayes, Prestbury, near Cheltenham.
Lefroy, Rev. F. A., Haresfield Vicarage, Stonehouse, Glos.
Leigh, E. Egerton, D.L., Broadwell Manor House, Stow-on-the-Wold.
*Leigh, William, Woodchester Park, Stonehouse, Glos.
Lewis, Archibald M., 3, Upper Byron Place, Clifton, Bristol.
Lewis, Rev. George, The Rectory, Icomb, Stow-on-the-Wold, Glos.
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Lowe, C. J., 8 St. Stephen's Street, Bristol.
Lynes, Rev. W., M.D., Cinderford Vicarage, Newnham.
Lysons, Rev. Danl. Geo., The Vicarage, Deerhurst, Tewkesbury, Glos.

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Marshall, Mrs., The Red House, Newent.
*Martin, A. T., M.A., F.S.A., The School House, Bath College, Bath.
Martin, C. T., B.A., F.S.A., Public Record Office, Chancery Lane, London, W.C.
Martin, Dr. J. M., Fir Tree House, Rodborough, Stroud, Glos.
Martin, R. B., M.P., Overbury Court, Tewkesbury, Glos.
Master, Mrs. Chester, Knole Park, Almondsbury, R.S.O., Glos.
Matthews, J. A., Lewishurst, The Spa, Gloucester.
May, Arthur C., Avon House, Sneyd Park, near Bristol.
McMurtrie, Jas., F.G.S., 5 Belvedere Road, Durdham Park, Bristol.
*Medland, Henry, Clarence Street, Gloucester.
Meredith, W. Lewis, 7 Midland Road, Gloucester.
Middlemore-Whithard, Rev. T. M., M.A., Hawkesley, Exmouth, Devon
Miles, Rev. Henry Edmund, M.A., The Rectory, Huntley, near Gloucester.
Miles, P. Napier, Kingsweston, near Bristol.
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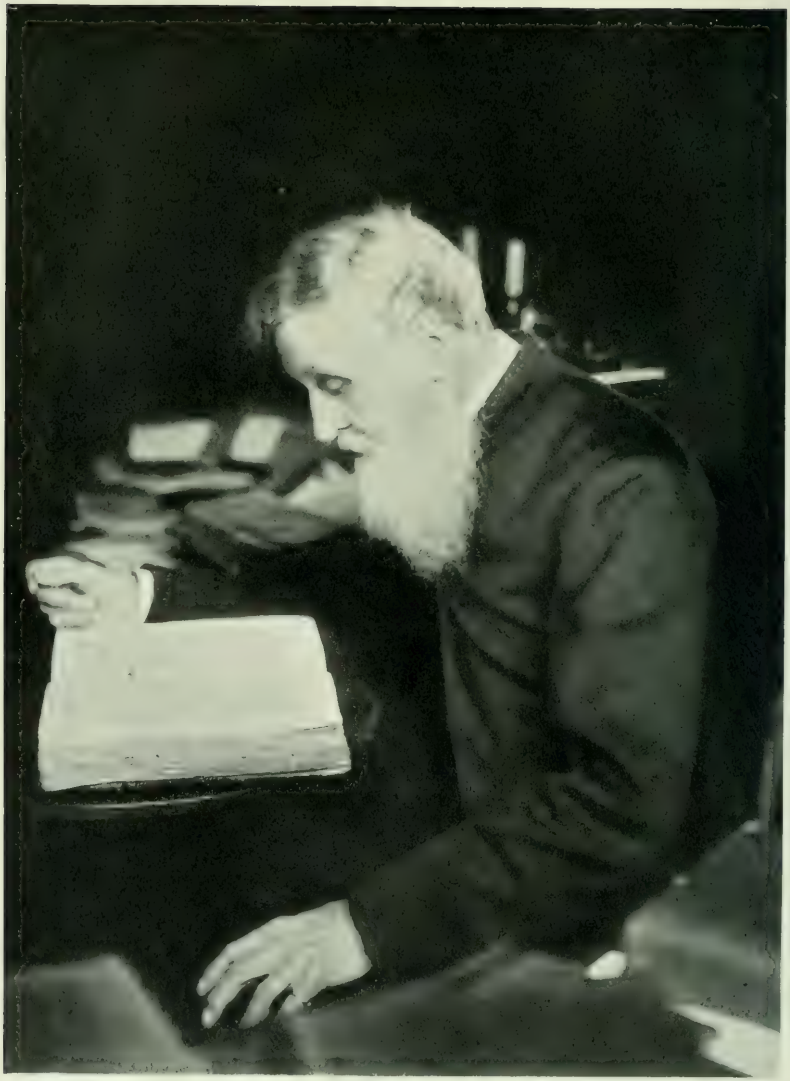

Rev. DAVID ROYCE, M.A.

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A CATALOGUE

OF

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THE LATE REV. DAVID ROYCE, M.A.,

Vicar of Nether Swell, Gloucestershire,

PRESENTED BY MRS. ROYCE TO THE

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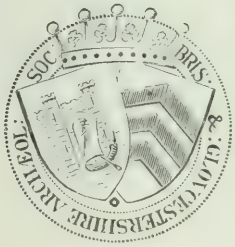

With a Memoir of Mr. Royce

BY THE REV. WILLIAM BAZELEY, M.A.,

Hon. Canon of Gloucester Cathedral,
Hon. Gen. Sec. of the Bristol and Gloucestershire Archæological Society,
and Hon. Local Sec. of the Society of Antiquaries, Lond.

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UNG DIEU
UNG ROY C'EST MA FOY

In Memoriam.

THE REVEREND DAVID ROYCE, the subject of this Memoir, was born at Oakham, the capital of Rutland, on September 5th, 1817, and was educated at the ancient Grammar School of that town, under Dr. Doncaster, a Schoolmaster of some renown.

There are few men who do not bear in middle life the impress of their early surroundings. It was, therefore, with no little curiosity and interest that I visited a few days ago Mr. Royce's birth-place, and found it rich in the buildings and traditions of a distant past.

The Parish Church of All Saints where, doubtless, David Royce was baptized, and received his first impressions of religious truths, has passed through many architectural changes and vicissitudes; but the general effect of what remains is symmetrical and harmonious. Mr. Royce was well able to read the architectural history of the past written in the walls, the arches, the mouldings, and the sculpture of our ecclesiastical buildings. When, therefore, in later years he revisited the scenes of his childhood he would delight in following the marvellous transformations which a series of restorations had produced in Oakham Church. From the latter part of the 12th to the beginning of the 16th every century witnessed some striking change, until what at first had been a gloomy Norman Minster with central tower and shallow aisles and transepts, had become seemingly a creation of later times, light and airy, and abounding in sculptured symbolic imagery.

The Hall, now used as a court of justice, standing on the East of the Church, is the sole relic of a famous castle erected by Walchelin de Ferrars, Baron of Oakham, in the reign of Henry II. I found the internal walls covered with horse shoes of various shapes and sizes, and I learned that a custom has prevailed for many centuries of compelling every peer of the realm passing through the town to give a horse shoe to be nailed to the castle gate. If he refuse he may be arrested, and a shoe taken from one of his horses' feet.

This custom is mentioned by Camden, and even Queen Elizabeth had to pay toll; but there is no trace of any grant of this kind to the Lords of the Manor.

The de Ferrars (de ferrariis) bore on their ancient shield:—*sable, six horse shoes, three, two, and one,* and Rutland has adopted the historic badge of its Norman lords. I noticed several horse shoes in Mr. Royce's study at Nether Swell and I wondered why they were there. *Now* I know that they were not charms to avert the evil eye, or drive away the pixies, but souvenirs of his old home in the Midlands.

The architecture of the Hall is Transitional Norman and its richly carved capitals resemble those of Canterbury, Oxford, and Soissons Cathedrals.(1) In 1251 Henry III. granted the Castle and Manor of Oakham to his brother Richard, Earl of Cornwall, and he settled them on his second wife, Sancia Berenger, daughter of the Count of Provence and sister of the three Queens of England, France and Sicily.

By a happy coincidence the Manor of Nether Swell, where Mr. Royce spent the last fifty years of his happy life, also belonged to Earl Richard, and was bestowed by him on Hayles Abbey as part of its endowment.

But the foundation to which David Royce was indebted for his classic lore and for his advancement in life was the old Grammar School, in the Churchyard of Oakham, bearing the inscription *Schola Latina Graeca et Hebraica 1584, refecta 1723.* This and its rival sister school at Uppingham were founded by Robert Johnson, Archdeacon of Leicester and Vicar of Luffenham, in the reign of Elizabeth, and both were endowed with crown lands granted to him by the Queen for this purpose. The School Registers at Oakham are incomplete: there is no record of David Royce's admission; but it was probably at the end of the twenties, when the reign of George IV. was drawing to a close, that he first came under the iron rule of Dr. Doncaster; and he remained under it till 1836. These were the halcyon days of the School's existence. The great modern schools of Cheltenham, Marlborough, Clifton, and Malvern were still unborn, and Uppingham had not yet come under the magic influence of Thring.

(1) See an excellent Paper by C. H. Hartshorne in *Arch. Journal*, v., p. 124.

High up in the Mathematical and Classical Triposes at Cambridge appeared the names of students trained at Uppingham, Oakham, Repton, and Stamford, far more in proportion to the number of students than from any school at the present day.

When Royce became a pupil Dr. Doncaster had been ruling at Oakham some twenty years and he was yet to control its destinies for another eighteen years. That he was an able teacher and a polished classical scholar all who came under his influence are agreed, but he was severe and lacking in sympathy with those he taught. When Dr. Doncaster resigned, in 1846, the Governors were lavish in their praise of his work, and in their congratulations on his many academical successes.

Let the names of some of Royce's companions bear witness to the Doctor's genius. No less than seven won "Bell" Scholarships at Cambridge: Arrowsmith in 1833, Attlay, (afterwards Fellow of St. John's and Bishop of Hereford) and Liddendale Smith in 1837, Charles J. Ellicott (the present distinguished Bishop of Gloucester) and Thomas Robinson in 1838, Thomas Field in 1841, and Edward John Selwyn in 1843. But only the sons of clergymen could win these scholarships; Stevenson, an Exhibitioner of Oakham in 1831, was third Wrangler, and Percival Frost, who died only a short time ago, was second Wrangler, first Smith's Prizeman and Fellow of St. John's.

Bishop Ellicott tells me that some part of the credit for these successes is due to the Rev. F. E. Gretton, son of a Dean of Hereford, who was Usher, or Second Master of Oakham and was promoted to be Head Master of Stamford School in 1833. Thither Ellicott and Sheringham, his cousin (now the Venerable Archdeacon), followed him a year later.[1]

As for Royce he entered Christ Church, Oxford, in 1836, and was elected an Exhibitioner of Oakham in 1837. I know little of his life at College, but no doubt he worked steadily and won golden opinions as at School. He took his degree of B.A. (3rd Class Lit. hum.) in 1840 and was ordained in the following year by Charles Richard Sumner, Bishop of Winchester, to the

[1] Many years afterwards his pupil, who had become Bishop of Gloucester, gave Mr. Gretton the living of Oddington in this County; and there he spent his declining years.

curacy of Winnal, Hants, taking Priest's Orders in the following year. In 1843 he became curate of St. Paul's, Oxford.

Amongst the Governors of Oakham School at that time appears the name of the Rev. Heneage-Finch, Vicar of Oakham. Royce found in this clergyman a true and constant friend; and I believe it was through his influence that he was in 1843 appointed Chaplain of Christ Church. There are experts who claim the power of distinguishing not only Oxonians from the *alumni* of the sister University but the men of one College from those of another. Such would have recognised in Mr. Royce's courteous and dignified manner the best traditions of "the House." Together with his College appointment Mr. Royce held the curacy of Cowley.

In 1850 he was presented by his College to the living of Lower or Nether Swell, and he preached his first sermon there on October 5th. In the following November he married Elizabeth Ann, daughter of John Mould, Esq., of Oundle.

In a very sympathetic notice which appeared in the *Stow Deanery Magazine* of October last, Mr. G. F. Spink, the Schoolmaster of Nether Swell, has told us of Mr. Royce's work as a Parish Clergyman during his long and faithful Incumbency of fifty-two years. From this notice I venture to cull some of the following facts:—In 1851 he commenced the erection of a Village School, and in 1852 a new Nave was added to the Church. In this good work he was largely and generously assisted by Mr. Joseph Sewell. Then followed a compilation by Mr. Royce of a hymnal which was used at Nether Swell until the introduction of *Hymns Ancient and Modern*, in 1870. In that year Mr. Sartoris, Lord of the Manor, re-built the Chancel and enlarged the Churchyard. Notwithstanding the thoroughness of these "restorations" nothing was destroyed of historic or architectural interest. The Norman South Door and the Chancel Arch of the same period were allowed to remain intact, also the late Perpendicular Porch, and the Font in which Mr. Royce must have baptized nearly two generations of his parishioners. All these and many other relics of early times are described by Mr. Royce in his paper on *St. Mary's Church, Nether Swell*, in the 7th volume of the *Transactions of the Bristol and Gloucestershire Archæological Society*. In

1872, thanks to the efforts of Mrs. Royce, a new Organ was procured for the Church, and in 1876 the School was enlarged to meet the requirements of the Education Department. The last

Chancel Arch, Nether Swell.

addition to the Church was the Campanile with its bells. The Bishop of the Diocese tells me that on one occasion, when the important living of Cirencester was vacant, he offered it to Mr. Royce, in appreciation of his labours as a Parish Priest, but that he shrank from accepting it, preferring the retirement of his own little upland parish. (1)

(1) The Bishop also offered to Mr. Royce the livings of Kempsford and Todenham.

About a quarter of a century ago Mr. Royce added a new library to the Vicarage, which was destined to hold the valuable Archæological Works presented by Mrs. Royce to this Society in loving memory of her husband. The Catalogue which follows this Memoir will prove how thorough must have been Mr. Royce's researches. We can be certain that nothing less than *original* authorities satisfied him.

Mr. Royce was always deeply interested in the Volunteer movement, and the last occasion on which he was seen in public was the Church Parade of the Stow-on-the-Wold Company. He ministered in his beloved Church on Sunday, August 3rd. On the morning of the Coronation Day he was so ill as to be unable to leave his bed. From that time he gradually sank until on the 9th of September he entered into rest.

Mr. Spink says that Mr. Royce "in his dealings with his neighbours was ever courteous, kind and generous. His fine, genial presence and the natural charm of his manner gained the love of all with whom he came in contact. He was fearless in reproving wrong and courageous in support of what he believed to be right." To this valued testimony of a fellow worker I would add my own: during an acquaintance of twenty years I found him a true friend, a modest, unassuming but very cultured scholar and a typical clergyman and gentleman of the best school.

It would be unfitting to conclude this Memoir without a brief notice of his literary work, and his connection with the North Oxfordshire and Bristol and Gloucestershire Archæological Societies. In 1853 the former Society was founded with a view to the study of the antiquities in North Oxfordshire and the establishment of a Museum at Banbury. Mr. Royce's name appears amongst the original members. In 1853 he was placed on the Committee, and in 1865 he was elected Local Secretary for East Gloucestershire. In 1872 his name appears as General Secretary together with the Rev. Philip Hookins and the Rev. W. D. Macray. He contributed to the Society's *Transactions*, *An Account of Chinnor*, in 1874. *A History of Great Tew and South Newington*, in 1875; and *Historical Notices of the Parish of Copredy, Oxon*, in 1880. He also prepared many valuable notes on the

history and architecture of the places in his district which the Society intended to visit. In 1890 his name appears as a Vice-President.

Mr. Royce became a member of the Bristol and Gloucestershire Archæological Society at its foundation in 1876, and was elected a member of the Council in 1883. It was often regretted that he was not more often present at the Meetings of the Society and Council as, from his intimate knowledge of the Cotteswold country around Stow-on-the-Wold and his long and accurate study of ancient lore, his help would have been invaluable; but he shrank more and more as years rolled by from leaving his home and work even for a day.

In 1861 he printed privately *The History and Antiquities of Stow*, and in 1874 a *History of the Church of Bourton-on-the-Water*.

At the Annual Summer Meeting of this Society, held at Stow-on-the-Wold in 1881, he acted as Local Secretary in conjunction with Mr. G. B. Witts and read the following papers which appear in the 7th volume of our *Transactions*:—*The Church of St. Mary, Nether Swell*, *Finds near Stow-on-the-Wold*, *The Northleach Court Book*, and *Icomb Place*. Moreover he acted as guide at several of the interesting places which the Society visited. In 1891 the Society selected Moreton-in-Marsh for its Annual Summer Meeting, and Mr. Royce prepared a valuable paper on *Bourton-on-the-Hill*, which appears in the 16th volume of our *Transactions*. Once again, in 1896 when we met at Stow-on-the-Wold for the second time, Mr. Royce described Icomb, his own Church at Nether Swell, and the old Manor House of the Slaughters (see vol. xx.). In 1894 Mr. Royce was elected a Vice-President of this Society. For an account of his interesting researches amongst the barrows of his neighbourhood we must refer to his paper on *Finds* mentioned above, and to Rolleston and Greenwell's *British Barrows*. He made a collection of flints, coins, and fossils which are of great local value, and as such Mrs. Royce has generously presented them, together with nearly 150 books on such subjects, to the Trustees of St. Edward's Hall, Stow-on-the-Wold, to be held by them and their successors for ever in his memory and for the use of present and future students.

But the work which more than any other will carry Mr. Royce's name down to posterity is *The Winchcombe Landboc*. The ancient register of the lands and rentals of the Benedictine Abbey of St. Mary and St. Kenelm, Winchcombe, consists of two volumes which are described by Lord Sherborne in volume xii., pp. 224, 227, of our *Transactions*. It has been thought that these manuscripts at the time of the Dissolution were in safe keeping at the abbey Grange of Sherborne, and so passed into the hands of the grantee of that manor, Sir John Alleyn, twice Lord Mayor of London, and later on into the hands of Thomas Dutton, the ancestor of Lord Sherborne.

Tanner, the author of *Notitia Monastica*, John Prynne, the 18th century antiquary, and Fosbrooke, the County Historian, saw them at Sherborne and made good use of them. But at the end of the 18th century they were lost sight of, and it was feared they were destroyed. Happily this was not so; they had been exhibited as evidence in a trial ("Laurence versus Parsons and others") and afterwards given in charge to the then Lord Sherborne's Agent and Solicitor, Mr. Francis Willes. He passed away and the manuscripts, although safe in the hands of his successors, were forgotten. In 1877, when this Society first met at Cirencester, they were produced by our able Local Secretary, Mr. E. C. Sewell, a representative of Mr. Willes' firm, and their true character and importance being realized, they were at once returned to Sherborne. Mr. Royce asked permission to transcribe, annotate and print them by subscription, and to this Lord Sherborne readily assented.

Mr. Royce commenced with *Liber B.*, which he called volume I.:—a MS., 7¼ by 10 inches in size, with 135 folios or leaves, and 3 inserted slips, making altogether 276 pages. This he issued in 1892 with a preface containing the History of the Town of Winchcombe. On the margins of the paper is given a summary in English of the contents, so that the work may be consulted even by those who are not conversant with mediæval Latin. The contents consist of Royal Confirmations, Papal Bulls, and Charters of Donations to the Abbey, Corrodies, or Grants of Board and Lodging in return for services rendered,

Lists and Salaries of Abbey Servants, a Litany of the Virgin, &c. In the beginning of the book are two sets of indices and documents of various dates: then follows the Landboc proper in the hand writing of the time of Henry III.

Mr. Royce did not live to issue *Liber A.*, which he calls volume ii. This is much more bulky than vol. i., containing 509 pages, also $7\frac{1}{4}$ by 10 inches in size, and is written for the most part by one and the same hand. It begins by stating that it was made A.D. 1422, by Abbot John Cheltenham: and then follows an account of his election, &c. The contents, which are rich in place names, will be of great interest to Archæological Students. The whole work has been transcribed, epitomized in English on the margins, and annotated by Mr. Royce. All this, with the index to both volumes, is in print, and the materials exist in Mr. Royce's hand writing for the preface, containing notices of the Abbey and the Landboc itself. No time will be lost in placing it in the hands of the Subscribers. This work will be a lasting monument of Mr. Royce's patient labour and accurate knowledge.

On September 15th, at the first Meeting of the Council of this Society after Mr. Royce's death, the members passed a vote of sympathy with Mrs. Royce in her bereavement; and the General Secretary was requested to write and express to her their appreciation of Mr. Royce's life and work. Mrs. Royce in her touching reply, believing such a step to be in accordance with her husband's wishes, offered the Archæological Works in his Library to the Bristol and Gloucestershire Archæological Society. Later on she wrote as follows:—

DEAR MR. BAZELEY,

As you wish to have a few lines from me telling you what I desire about my dear husband's books, I write to ask that such Archæological books as you may wish the Bristol and Gloucestershire Archæological Society to possess shall be vested in the Trustees of the Society and be retained for ever at Gloucester, for the use of the Members and of such others as may be permitted to consult them. I understand it to be your wish that each of the books accepted by the Society may contain my husband's book-plate and that the whole may be kept together as "*The Royce Memorial Collection.*" This will give me much pleasure. . . . .

Believe me, yours very sincerely,

E. A. ROYCE."

The Council met on the 31st of October and, gratefully accepting Mrs. Royce's magnificent gift, requested the General Secretary to assure her that they would gladly act in accordance with her wishes. The books will be stored in special bookcases on which will appear *The Royce Memorial Collection*, every volume will contain Mr. Royce's book-plate, and his initials will be stamped on the title page. No time has been lost in preparing a Catalogue, and those books of which the weight is given may be borrowed by the members and sent to them by post. The remainder being folios, quartos, or strictly books of reference may be consulted by the members and others in the Society's Library.

These books which Mrs. Royce has so generously given to our Society will be an abiding memorial of her husband's life, and an index to his mind. They will enable students who have neither the means nor the opportunity of possessing them to acquire an accurate knowledge of the distant past. May they be an incentive to us all to labour, as David Royce laboured, patiently to the end, and to be faithful to our trust, even when the days of our life are many and "our strength is but labour and sorrow, so soon passeth it away and we are gone."

WILLIAM BAZELEY.

Nov. 15th, 1902

CATALOGUE OF THE ROYCE MEMORIAL COLLECTION.

IT has been thought best to arrange the Royce Memorial Collection in such a way that the student of Archæology may see at a glance what books it contains on any special *subject* he may be interested in. In order that there may be no difficulty however in ascertaining whether any particular work is contained in the collection, *cross references* have been freely given, and a list of *Authors* is appended.

The books of which the weight is given may be borrowed by the Members and will be sent by post if the stamps required for postage accompany the application to the Honorary Librarians, Eastgate, Gloucester. The books of which the weight is not given may be consulted in the Library on Tuesday afternoons when the Honorary Librarians attend from 2.30 to 4.30 o'clock.

A Catalogue of the books possessed by the Society in 1898 was issued to the members with Vol. XX., Part 2, of the *Transactions*. This Catalogue will be sent to any Member who will apply for it to the Librarians and enclose two stamps for postage, etc. It is proposed to print at an early date a list of subsequent additions to the Library, or a complete revised catalogue.

The munificent gift of Mrs. Royce will, it is hoped, lead other Members of the Society to take part in making the Library worthy of Bristol and Gloucestershire.

Gifts of works of reference on such subjects as Architecture, Arms and Armour, Bells, Biography, Brasses, Bronzes, Celts, Coins, Costume, Crosses, Effigies, Enamels, Engravings, Flint Instruments, Fonts, Furniture, Gems, Genealogy, Gold and Silver Ornaments, Heraldry, History, Painted Glass, Paintings, Plate, Pottery, Rings, Roman Art, Seals, Sepulchral Monuments, Ancient Sports and Pastimes, Tiles, Topography, etc., will be gratefully accepted for the Society and acknowledged in the *Transactions*. In order to avoid the accumulation of duplicates, it is asked that a list of books offered may in the first place be sent to the Hon. General Secretary, or to the Hon. Librarians.

I would acknowledge my indebtedness to Mr. A. H. S. Colquhoun for his valuable assistance in compiling the Catalogue.

WILLIAM BAZELEY.

CATALOGUE.

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British Record Society. Index Library. London, 1888-1902. 8vo.

Vol. 1. Northants and Rutland Wills, 1510-1562.
,, 2. Chancery Proceedings. V. 1. 1625-1649.
,, 3. Royalist Composition Papers. V. 1.
,, 4. Signet Bills, 1584-1624.
,, 5&6. Chancery Proceedings. V. 2 & 3. 1625-1649.
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,, 13. Gloucestershire Inquisitiones. Part 2. 1637-1642.
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,, 17. Bristol Wills, 1572-1792. And also a Calendar of Wills in the Great Orphan Books, 1379-1674.
,, 18. Canterbury Wills. V. 3. 1558-1583.
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„ 88. Devon Wills. Glos. Inquis. Wilts. Inquis. Leicester Wills.
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„ 7. Visitation of Cumberland, 1615.
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„ 9. Visitation of Cornwall, 1620.
„ 10. Westminster Abbey Registers.
„ 11. Visitation of Somersetshire, 1623.
„ 12. Visitation of Warwickshire, 1619.
„ 13 & 14. Visitations of Essex. Parts 1-2.
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„ 16. Visitation of Yorkshire, 1563-4.
„ 17. Visitation of London, 1633-5.
„ 18. Visitation of Cheshire, 1580.
„ 19. Visitations of Bedfordshire.
„ 20. Visitations of Dorsetshire, 1623.
„ 21. Visitations of Gloucestershire, 1623.
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Cartularium Saxonicum: A Collection of Charters relating to Anglo-Saxon History. By W. de Gray Birch. 4 vols. London, 1885-99. 4to.

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„ „ From "Architecture," Oct., 1897.

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